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CHRISTIAN EDUCATION

A JOURNAL OF CHRISTIAN HIGHER EDUCATION



WISDOM, ONE—REQUIRED OF FRESHMEN

THE COLLEGE-RELATED CHURCH

EDUCATION FOR LEADERSHIP

NO COLD WAR ON THE CAMPUS

WHO SHOULD GO TO COLLEGE?

VOL. XXXI, No. 4

DECEMBER, 1948

NATIONAL PROTESTANT COUNCIL ON HIGHER EDUCATION

NATIONAL PROTESTANT COUNCIL ON HIGHER EDUCATION

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(Continued on Inside Back Cover)

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BERNARD J. MULDER

Editor

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Christian Education

Vol. XXXI

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Wisdom, One; Required of Freshmen

By WILLIAM W. EDEL

President, Dickinson College, Carlisle, Pennsylvania

Proverbs 16:22: "Understanding is a wellspring of life unto him that hath it."

EVERY college, as it publishes its catalogue, lists all of its course offerings, giving the name and number of the course, the requirements concerning it, and some indication of the content or the purpose of the course. We will find on one page "ENGLISH, ONE, Required of Freshmen" or on another "SURVEY OF WORLD HISTORY, ELEVEN, Pre-requisite for History Majors," or "THEORETICAL PHYSICS, FIFTY-ONE, Knowledge of Calculus Required."

But Freshmen, or others, might search all college catalogues from Adelphi to Yale University without finding listed any course such as that which I have indicated. No College announces a course in WISDOM, whether it be "WISDOM, ONE; Required of Freshmen" or "WISDOM, TWO, Suitable for Sophomores" or "WISDOM, FOUR" within the august reach of Seniors.

For wisdom is something which cannot formally be taught; and yet implicit in every college catalogue and curriculum is the search for that sane and balanced understanding of life which we call "wisdom." Among all things to be gotten in school or out of it, in college or beyond it, wisdom, understanding and appreciation, these things are first and foremost.

But of course there are many kinds of wisdom. I hold in my hand, for example, a watch. As we look at this watch and think

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about it, we can see, I believe, some of the various kinds of wisdom. For example, a child may take this watch into its little hands and play with it; hold it to an ear and hear it tick, and yet know nothing of the meaning of the biscuit-shaped object he holds. To him it is a plaything. An older child may know the numbers upon its face and may be able to tell time from the position of the hands. "Ah," we say, "wisdom has been achieved!" The watch justifies itself. It can be put to many and varied uses. With it we are able to make trains run on time and to order the sequence of our activities. And yet, methinks, there is a greater wisdom than that. The wisdom which belongs to the artificer who can fabricate a watch; who, out of metal can make wheels and sprockets and escapement, who can forge mainspring and hairspring, who can set jewels into bearings, and can put all together within this case to form a watch. This is the wisdom and facility of a man who can accomplish things with his hands, man the doer and maker. That is a strong wisdom. And yet, I think we instinctively know as we look at the watch that there is a yet stronger wisdom than this. It may be the wisdom of the mathematician who first solved the equations and devised the ratios between the wheels and sprockets in the watch; who first devised those ratios so that with a functioning escapement and with a given tension of mainspring the tick, tick, tick, tick of this watch will be so regular that the time it tells may be depended upon within reasonable limits of accuracy. Here is a wisdom more subtle than the wisdom which tells the time from the instrument or even the skill which informs the hands of the workman who made it. The mathematician uses a powerful wisdom.

And yet I think we might find also a still more refined wisdom. One which takes the watch and uses it, shall we say for navigation? For a watch may become an instrument of navigation, a chronometer, if it is made with meticulous attention to minute detail, exact to the utmost fraction of a second, yet in such a fashion that its variation is known and predictable. A watch so accurate may be used to chart the comings and goings of men in the air or upon the surface of the oceans. By meridian and ascension and hour angle the navigator with his instruments can locate himself at any point upon the sphere. This is an acute wisdom.

But we may say that there is even a further wisdom than that. There is the wisdom of the astronomer who sets the watch, who

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takes out of the skies with his telescope the sidereal angles which set sidereal time; who plucks forth from the wheeling stars the schedule of our spinning earth and interprets it in the four and twenty counters of its diurnal revolution. Here is a wisdom which has taken out of the universe a finite quantity of time and fixed it for our use. This is a heady wisdom, a wisdom that lifts man up into the stature of God-likeness, for here man looks into the face of creation and takes its measure, as it were, and brings the far flung galaxies of the heaven to his use in time. We might well say this is the highest wisdom; but I can conceive of yet a higher.

It is the wisdom of the philosopher who understands what time is, who has taken this fragile world of ours and broken it down into dimensions of length, of breadth and height and has postulated a fourth dimension and has said that time is that fourth dimension. He has made it one of the ordinates of our environment, and has so placed us in time and space, by the sheer logic of his thought. The philosopher, who understands the meaning of time and its function in the universe, can with his thought comprehend the imperishable and yet infinitely perishable passing moment, which when it is past is irretrievably gone and when it is future has not yet existed. What is time—an infinitesimally minute bridge between memory and imagination! Such wisdom is like unto creativity. This is an august wisdom.

These are many wisdoms, and they are accessible to man. But underlying all of them, and comprehending all, and containing all, is the Ultimate Wisdom, the LOGOS, the WORD that proceedeth from the Father. It is high; we cannot attain unto it!

The course which I have chosen to call "WISDOM, ONE, Required of Freshmen" may take in all of these varying kinds of wisdom. The wisdom of the simple knowledge of what things are and to what use they are put, the wisdom that can build and make, the wisdom that can devise, that can understand—these types of wisdom you must learn, if in your college course you are to get understanding, and to leave here carrying with you some deeper appreciation of what life means, what its eternal issues are and where you must stand in the great battles that rage upon those eternal issues. The wisdom that I ask for must be compounded of

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the things that have been learned at Mother's knee, the things that have been taken from teachers in grade and grammar and high school, the things learned from fellows on the sandlots and in the swimming holes, the things that have been learned at church, from the Sunday School teacher, or the pastor. Wisdom must be distilled from these things and from the things learned during the period of a college career. For a liberal education is the "power of a well cultivated mind," as John Dickinson phrased it.

I

I believe I can point to three different ways how wisdom may be found in these formative years. I think first we may say that *wisdom lies in seeing life whole*, in looking upon it in the large and finding our place in it. I believe the basic thing necessary for a sane and balanced understanding of life is that we know what religion means and the place it plays in all our living. As we look around us at the world in which we live we are conscious of the fact that in the recent, rememberable past the universe has changed beyond all recognizing. A hand-breadth of years ago, the universe was a relatively stable place which proceeded on Newtonian laws. But when the atomic bomb dropped on Hiroshima, we put a closing period at the end of an age and opened a new age in which nothing can ever be the same as it was in the days of old. We have come out of Ptolomy's universe into Einstein's universe. We have come out of a simple world made of earth and air and water, out of a world visible upon the retina, audible upon the tympanum, ponderable at the fingertips, into a world of atoms, electrons, and fields of energy, minute beyond the range of even the electron microscope. We find in this day that the very atoms which compose our elements have been rent asunder and the forces that have held them bound through all eternity have suddenly been loosed. We have a world divided, fragmented, and confused. Yet in the midst of this confusion, there rises out of it, and is a corollary of it, this one supreme and inescapable fact: *In this universe law rules!* The formulas of physics and chemistry are demonstrable in the fission of the atom and the thought-child that came out of Albert Einstein's mind in 1919 has become the great dynamic mushroom-shaped cloud that first rose above the earth at Alamogordo in New Mexico,

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and which dominates our thinking in every waking hour. Law rules the universe; a vaster law than the Psalmist ever knew when he said, "When I consider the heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him?" In the vastness of the power within man's reach today the importance of men, of individual men, of fallible men, bulks more ponderable than ever it did before. For upon man and upon the ethics of man's social control, there rests the whole question of the survival of the race upon this planet. As we look at life today we know we face the ultimate question, which demands the ultimate answer. For that answer we can go back across the centuries to an old manuscript, in an ancient and dead language, and take out of it those familiar opening words of the most profound book of the world, the deepest insight into the meaning of existence: "In the beginning—God!"

This ancient wisdom is the key to the riddle. Life makes its demands upon all of us. We know the high prizes it sets for our endeavor and the bitter disappointment of its defeats, fears and anxieties, its satisfactions and success. We are constantly aware of our own inadequacy to meet its tests. But through these anxieties and awarenesses we begin gradually to see the profound truth that there is nothing in life alien to us. Experiences of every type come to us from every angle. Each contributes its part in our total understanding. History and science, philosophy and religion, each with its distinctive discipline, give the raw material of daily living with which we must deal. Success comes as we are able to achieve an integration among these diverse elements. The only single thing that has in it enough underlying unity to comprehend all the discordant elements of life and thought and to bring them into proper relationship, each with the other, is Religion, which has a message for every activity of life and is itself 'broader t'han the measure of man's mind."

II

If wisdom lies in seeing life whole with all its parts fitly in place, I feel that it is equally true that wisdom lies also in *seeing men, events and problems against the backdrop of a distinctively Christian world view.* This brings us to the primary problem of

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our age. The natural sciences, the social sciences; philosophy and religion narrow down to a burning focus at this point. What is this universe in which we live? Is there understandable meaning in it? Is it a moral universe, its laws intelligible, its structure coherent? Or does a blind universe, devoid of reason and intelligence, give rise to its own laws out of blind nothingness? How explain the universe without at the same time explaining Plato and Jesus, Buddha and St. Francis, Dante and Shakespeare? If life, and the environment in which we live it, is meaningful, then all of religion and ethics and morals follows inevitably thereafter. If the universe is meaningless, than religion, ethics and morals fall dead to the ground.

You will remember that Jurgen, the hero of Cabell's romance of the same name, met a wonder-working witch upon a certain darkling heath, and from her got back a year of his youth. The story tells how he spent that year, adventuring through the gardens of his young manhood, journeying through the countries and the courts of this world, rampaging through the islands of man's imaginations, down into hell and at last up over the jasper hills of Heaven, searching for the meaning of life. At the end of the borrowed year, on his return, he asks bitterly, "But, after all, just what exactly is the point of it? What does it mean? The answer that comes to him is, "How can any of us know anything? And who is Jurgen, that his knowing or his not knowing should matter to anybody? It may be that there is no meaning anywhere. Could you face that interpretation, "Jurgen?" "No," said Jurgen, "I have faced god and devil, but that I will not face." And here Jurgen speaks for the universal heart of man. The one thing the heart of man cannot face is that this universe in which we have our being, in which we ourselves have found meaning for ourselves should of itself be void of meaning.

There is a profound difference to be noted between Plato's conception of the creation and the ancient Hebrew insight to be found in Genesis. For Plato the Organizing Mind set up a rational universe. This is a deep insight and true as far as it goes. But the writer of Genesis pictures God as *brooding* upon the chaos ere he brought forth order out of it, thus linking love with reason. The insight is deeper, and sets the standard for the Christian world

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view. Grant the original postulate of materialistic determinism, that the universe is meaningless, and you must derive life and its fairest manifestations from the black darkness of irrational chaos. Naomi's words to Ruth, "Entreat me not to leave thee, nor to return from following after thee; for whither thou goest I will go and where thou lodgest I will lodge and thy people shall be my people," and Abraham Lincoln's "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right," must come from matter that has in it neither law nor thought nor consciousness. You must derive the farthest reaches of the human mind, Aristotle, Copernicus and Einstein, from blind forces moving without order and direction.

We move in a world in which we have a first-hand knowledge of good and evil. Variable as our standards may be, *they are standards*. There are some things which we know are right and some things we know to be wrong. Now the important thing is, that concerning these differences of good and bad, we are aware of an inner compulsion which arises out of our own nature and speaks to us in recognizable tones, saying "You must" or "You must not!" Most of these compulsions are motivated by law, the mother giving herself for her children, the son sacrificing his own career for his family, husband and wife each preferring the other before self. I believe we rise into wisdom as we accept this Christian world view, with its ethics based upon the words of Jesus, its morals stemming out of the Golden Rule, its social understanding aligned with Christian conceptions of brotherhood, and its dynamic coming from the spiritual power inherent in the Christian gospel. This is the world view that looks forward to the coming of the reign of love, which is the Kingdom of God, the coming of the day when men shall live together in peace as brothers, understanding and appreciating each other's differences, driving out hatred with love, dismissing fear with faith and bringing kindness in the place of cruelty. Whether we are Sophomores or Seniors, Freshmen or Faculty members, such a concept of world order is worthy of our complete dedication. By knowledge and understanding, by ethical and moral self-government as a race, by creative action upon every front of social welfare, by the power of the Christian commitment, we can share in the accomplishment of this exalted undertaking.

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There's a new world to be built! Let us be about the building!
The wisdom that flows from this accomplishment will carry us into
kinship with the great souls of the ages.

III

If wisdom lies in seeing life whole, and seeing that integrated life against the backdrop of a Christian world order, wisdom lies no less in *the preparation of our own spirits for the tasks which lie ahead of us*. Now the heart of this may be put into two words: *personal integrity*. "This above all, to thine own self be true, and it will follow as the night the day, thou canst not then be false to any man." Standards of character and conduct have been taught in our homes. A decent consideration for the feelings of others will dictate many of our thought and actions. Personal cleanliness of mind and body will save us from many obvious and fatal mistakes. But we must be continually on our guard. Our standards will be under constant test, and our decisions of right and wrong will need to be made and re-made with every passing day. Lower our standards even for a day, and we dig the grave of our character with the carelessness of our conduct. Honesty has to do not with pennies and dollars alone, but with classwork and examinations, and with the representations of ourselves we make to others. "When sinners entice thee, consent thou not" is a good maxim to remember. As we go about the campus and mingle with our friends in classroom or dormitory, be true to the best we know, measure our way by the Way of the Christ, for herein lies an imminent wisdom that becomes a part of us and is our armor against disaster.

"It matters little where I was born,
Whether my parents were rich or poor,
Whether they shrank from the world's proud scorn,
Or lived in the pride of wealth secure;
But whether I live an honest man,
And hold mine integrity firm in my clutch:
I tell you, my brother, plain as I can,
That matters much!"

The College-Related Church

R. B. MONTGOMERY, President
Lynchburg College, Lynchburg, Virginia

THE church-related college is a designation that has been used constantly in educational discussions for a number of years. The expression denotes an important relationship. It is essential and praiseworthy for the Christian college to be vitally related to the Christian church. This is true because the Christian college is serving the same purpose as the church. The mission of both the church and the college is to secure acceptance by society of Christian truth and Christian living and thereby to create a Christian world. In fact, the Christian college is the church at work in higher education. The Christian college, therefore, has the unique and definite function of educating and dedicating young people to service in the Christian vocations as ministers, missionaries, teachers, social welfare workers, et cetera.

The Christian college has, also, the larger and equally important responsibility of giving the Christian emphasis and interpretation to all education. Christian education is concerned with accurate knowledge in all fields of learning and with vocational skills but understands that beyond facts and skills there must be acceptance of social responsibility and the development of right attitudes. For it is not education, but Christian education, that is the hope of the world. Therefore, every educated person should be committed to the Christian way of life and to full-time Christian living in whatever vocation he or she may be engaged.

These facts being true, it is imperative that all Christian churches and congregations of Christian people become college-related. We need immediately to stress the urgency for this new emphasis in relationship. The Christian college cannot survive in our competing world with secularism and do its essential task for society without the loyal patronage and the generous support of all the churches. On the other hand, the Christian church cannot survive and function effectively in its world mission without the educational services of the Christian college. The church has no

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dependable source from which to draw its leadership for all its local and world programs other than that which comes continuously from the Christian college. For this obvious reason, every Christian church throughout our land and the world should and must be college-related.

This new designation of relationship for the church means that every church which is truly alert and aware of its responsibilities and its need for educated leadership will be preparing its children and youth for and sending them to the Christian college for their education. It means, also, that every discerning and wise Christian church will give generous financial support regularly to the Christian college. These two courses of action constitute the minimum evidence of cooperation necessary for a college-related church. Beyond these minimum essential activities there is the impressive demand for understanding and appreciation of the difficult role the Christian college seeks to perform in a secular society.

If there is to be effective and successful sharing of responsibility between the church-related college and the college-related church there must be mutual understanding, mutual confidence and mutual appreciation of each others problems and difficulties. Neither the church nor the college will be perfect and without points at which they may level criticism at each other. Of course, a secular society misunderstands and criticizes any truly Christian program of any Christian institution. This evident truth requires humility, constant effort, wisdom, courage and willingness for close cooperation on the part of church and college with each other in their common and mutual purpose. They must both work together toward the end of bringing all people to an understanding of and an acceptance of Jesus Christ and his way of living as the unfailing road to peace and salvation.

* * * * *

EDUCATION

Education is not a fire escape
over which men and women may pass
to areas of idleness and indulgence.

Bishop Hoyt M. Dobbs

College—What Is It?

FORREST H. KIRKPATRICK

A college is leaving home—
And making a new home;
Perhaps that first going away,
Parting from long-loved persons and places;
Some bewilderment on the campus—
Some fun in getting acquainted with the town;
Awe of the seniors and juniors,
Fear of the sophomores;
Registration, and a maze of details;
Swallowing strange food
And longing for mother's home made pies;
Learning the college songs,
And gradually, imperceptibly,
Taking on the devotion and pride—
In being a full-fledged college man.

A college is pep rallies and football games,
Crisp brown afternoons,
Marching bands
And cheerleaders splashing their green and white
Against the hills and hues in October;
Shouts and touchdowns and wild cheering,
Always rooting, always hopeful,
For it is our team!
Occasionally—a victory is won . . .

A college is classes;
Shivering and sleepy treks
Across the campus in the early winter darkness;
Quaking students, nervous students,
Those who are bored, challenged,
Fired with purpose, discouraged,
Proud of an A,
Dampened by a D;

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A college is term papers and chemistry labs,
Play rehearsals and choir,
Checking out library books,
And burning midnight oil . . .

A college is the faculty;
The fraternity of teachers and scholars,
Some nervous and self-important,
Condescendingly polite, vaguely aloof,
Lecturing in words of four syllables,
Some giving brain-cracking exams;
The old professor—
Mellow as wheat in summer sunlight,
Telling the same jokes he told twenty years ago,
Forgetting the day of the quiz;
The harassed dean—
Always a mixture between stern admonition and
 kindly counsel,
Asking students about their homes and parents,
About their hobbies, girl friends and ambitions,
Weaving bits of philosophy with casual talk,
Sometimes touching the prosaic with fine poetry.

A college is the alumni coming back,
Some prosperous and a bit arrogant,
Some threadbare and tired;
The superintendent from Podunk Center,
Frayed, but with beaming pride,
The president of a far away Junior College,
Coming back as convocation speaker,
The prosperous businessman from New York City,
The plump housewife who was Beauty Queen in 1920,
The farmer with the distance of prairies in his eyes;
A college is the alumni who will never come back,
Who lie beneath small white crosses in France
And Italy and China and the islands of the sea,

A college is academic robes in a long line
That moves calmly as a river on a June morning,

COLLEGE — WHAT IS IT?

Seniors receiving degrees
With gladness and pride and quick grief of parting,
And tears on the faces of the class of 1897,
As they watch and remember.

A college is a singing stride
Toward the portals of maturity,
A way of life, deep-rooted as a pine;
A cluster of ideals, courage and hope,
And fear and fulfillment,
And looking forward and looking back.

A college goes on forever,
Not in microscopes or maps,
Not on play fields or in seminars,
Or even in the hush of tall maples and Gothic
towers . . .
But in the still reaches of the hearts
That having loved it, and afterward understood it,
And now bear its mark and ideals forever . . .

*From Remarks in Chapel at Bethany College
by the Dean of Students*

* * * * *

CHURCH MEMBERSHIP TOTALS MOUNT

Fifty-three per cent of Americans belong to some church to-day—whereas in 1890 such figures as were available showed that only 22% did at that time. Last year the total for all religions was about 77,386,000—some 60% Protestants beyond 13 years of age, 33% Roman Catholics of all ages, 6% Jewish.

Education for Leadership

BY JOHN O. GROSS

IN THESE DAYS of uncertainty and doubt some words uttered by Daniel Webster in his reply to Hayne in what has been described as the greatest speech of his career are apiori:

"Mr. President, when the mariner has been tossed for many days in thick weather and on an unknown sea, he naturally avails himself of the first pause in the storm, the earliest glance of the sun, to take his latitude and ascertain how far the elements have driven him from his true course. Let us imitate his prudence and refer to the point from which we departed that we may at least be able to conjecture where we now are."

The nation now emerging from a war of gigantic proportions faces difficult adjustments both here and abroad. The lights that went out in Europe in 1914 were not lighted again by the next generation. Europe is the dark continent; the mother countries to which this nation is indebted for some of its richest cultural heritage have become the world's most difficult mission fields.

The prevalency of ignorance and moral inadequacies in a world largely dominated by pagan, secular and humanistic forces makes the church acutely aware that the continuation of the way of life it espouses depends upon its creating an environment friendly to Christian culture. The educational program, particularly as it points toward the development of leadership, needs to be set in the direction that will produce wise and dependable leaders. Historically, as Werner Richter notes, "the educational ideals of the West have always been characteristically in terms of a definite and exemplary type of person." (1) In view of this background, one will not be surprised to hear of an increased emphasis upon the making of the kind of citizens that are qualified to interpret ideas and concepts that give meaning and value to life. To produce such persons has been the avowed hope inherent in our Christian culture.

Dr. Gross is Secretary for Educational Institutions, the Board of Education of the Methodist Church.

EDUCATION FOR LEADERSHIP

The pioneers, in planning their educational program, acted upon an assumption such as Professor Ellwood succinctly expressed that "democracies cannot survive when the level of intelligence and the morality of the people are low. Democratic governments can rise only as high as their source which is the intelligence and character of their citizens." (2) (Matthew Simpson, an early president of Indiana Asbury University, now DePauw University, who was convinced that his nation's welfare depended upon the intellectual and moral development of its citizens, typified the pioneers' educational philosophy. He tells anyone who seeks to ascertain the reason for the nation's phenomenal development to "Go to the rock of Plymouth and look upon those venerable men. Their first care was to plant churches and schools and to promote intelligence and virtue." In the educational act of 1647 that established a system of education in Massachusetts, Simpson saw the beginning of a movement which has been followed by fortunate consequences. "America is happy because she is enlightened and virtuous." (3))

A study of the beginnings of this nation shows that the culture envisioned by pioneer Americans is reflected by their zeal for education. Education, they believed, was the imperative for the producing of a wholesome leadership. The book, *Prayers for Colleges*, by Professor W. S. Tyler, of Amherst College, gave John R. Mott the sense of mission and of direction that prompted him to give his life in service to college students. Here is a quotation from the book that reflects the early American view concerning the importance of colleges:

"We should pray for colleges because in so doing we pray for everything else. In the present members of our colleges we have the future teachers and rulers of our nation — the professional men and women of influence of the coming generation — the rising hope of our country, the Church, and the world. In praying for them, therefore, we pray for our country in its magistrates, for the Church in its ministers, for the world in its missionaries, for every good cause in its future agents and representatives, for all the streams of influence in their foundation and their source."

(1) Werner Richter, *Re-Educating Germany*, Page 167.

(2) Charles A. Ellwood, *Man's Social Destiny*, Page 134.

(3) George R. Crooks, *Life of Matthew Simpson*, Page 484.

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The faith that these first citizens had in education has been vindicated. The pioneers rightly assumed that the best protection society has against anti-social influences is to be found in the integrity of its populace. Through their emphasis of spiritual values they fixed the pattern for establishing a stable society. Now, their descendants, if they are to perpetuate the labors of their forebears, must not leave out of society the time-proven elements that cement it together.

It is doubtful if modern educators have any clearer comprehension of the power and purpose of education than the ones who pioneered America's great educational adventure. Many of the first schools founded, called universities, obviously were only elementary schools, but the titles drew heavily upon the future and expressed the hopes and ambitions of the founders. Matthew Simpson, who was installed as president of the newly established college, Indiana Asbury University, now DePauw University, in September, 1840, just twenty-four years after Indiana had been admitted to the Union, declared in his inaugural address delivered before an assembly of pioneers, that both individual and national character depended upon the kind of education the schools imparted. Society, he noted, desired to have its members talented, learned, energetic, and useful, and depended upon education to do this. Education does this, Simpson concluded, by storing the minds of its youth with general knowledge, by developing in them the capacity for close and through investigation, by giving to them the ability to communicate information in a successful and interesting manner, and by creating in them a desire to ameliorate the condition of mankind. Any careful analysis of this cogent summation of the purpose of education will show that it was basically sound and prophetic. In 1945 a committee of Harvard professors proposed, as necessary for general education in a free society, a type of education that will teach people "to think effectively, to communicate thought to make relevant judgements, to discriminate among values."

The Church early recognized the importance of aiding promising and ambitious youth to "become talented, learned, energetic, and useful." Its first educational efforts were set in an atmosphere friendly to Christian idealism. These early Church colleges prepared their students "for public employment both in Church and in State,"

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and trained "the reformers who in after years inaugurated the great moral reforms and religious movements which wrought revolutions in thought and custom and which have made possible the higher life here and in other lands."

The church's early educators would have accepted without reservation Professor Ellwood's declaration concerning modern man's spiritual need. He said: "Man will never cease to need a positive, constructive, trustful attitude toward the universe and whole system of things. He must have confidence in his world if he is not to despair. He must believe in the possibility and value of life if his energies are to be fully released. He must be able, in other words, to confront the issues of life and death with a supreme faith; but to do that he must project his social and personal values into the universal reality itself." (4)

The records of Randolph-Macon Men's College of Virginia, one of the early Christian colleges, reveal that when it was established, its founders expressed a "desire to throw about those youth committed to their care an atmosphere conducive to the growth of a Christian philosophy of life." The nation's first Christian colleges were not intimidated or frightened from their set course by the cries of sectarianism. Matthew Simpson, hearing of such charges being made, met them with no uncertain words:

"If by sectarianism is meant that any privilege shall be extended to youth of one demoniation above another or that the faculty shall endeavor to proselyte those placed under his instruction or dwell upon minor points controverted between the branches of the great Christian Family, then there is not and we hope there never will be sectarianism here. But if by sectarianism be meant that the professors are religious men and that they have settled views upon Christian character and duty then we ever hope to be sectarian . . . Our own course is fully determined. Education without morals is pernicious and to have morals without religious instruction is impossible. Taking then our stand upon the grand and broad platform of evangelical truth, passing by all minor and non-essential points, we shall ever strive to cultivate the moral as well as the mental faculties of those instructed to our care." (5)

(4) Charles A. Ellwood, *Man's Social Destiny*, Page 143.

(5) George R. Crooks, *Life of Matthew Simpson*, Page 502.

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A careful study of the church's early educational work shows that its major concern was the imparting of a Christian philosophy for all of life. This need has not been outlived. The present crisis in civilization reaffirms its importance and reveals that what is to be in the culture of a people must be put into the course of studies prepared for the training of its youth.

There is a noticeable swerve in educational circles back to the 100-year-old educational maxim put forth by Simpson, namely, that the school has the power and obligation to choose in what youth may be educated. The Harvard report on General Education in a Free Society along with other studies made recently assumes that the sort of education needed for dependable citizenship must promote some worthy attitude toward life. (The Harvard Committee, however, builds its educational program upon what Dr. Rachael King calls a "classical humanistic philosophy" which holds that "man's dignity springs from his common humanity." This is at variance with the Christian view, which claims that "man's dignity springs from the fact that men are the children of God, created in God's image and so valuable to God that He Himself was willing to go through death to assist them." (6) Unfortunately for Christian education, Christian schools have not always kept before them clear-cut conceptions of their work such as characterized the pioneer Christian educators.

Aggressive support from the Protestant clergymen whose spiritual ancestors, as Dr. J. Paul Williams noted, set "in motion the forces which produced the greatest system of colleges and universities in the world" no longer seems to be assured. One hundred years ago church leaders were enthusiastically committed to the Church's educational task. Then the emphasis could have been accurately described as being on the "college-related church" as much as the "church-related college." This conviction concerning society's need for a Christian culture prompted the pioneers, under circumstances more depressing than their descendants have ever known to support sacrificially one of the chief means for its promotion — Christian education. A field agent for a church college in 1844 stated that

(6) *Christian Century Magazine*, January 23, 1946, Page 110.

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he could raise \$1.50 from every member on the poorest circuit in the state. "The circuit members," he concludes, "are more willing to subscribe for the university than for paying their preachers or building parsonages." (7) When the Church loses its interest in its colleges, only a nominal relationship exists between the two institutions and the much-used expression "Church-related college" comes to signify nothing more than that the college was founded by the Church. And a Church college with only nominal connections with the Church sadly reflects a diminishing of the idealism which was once regarded as essential for an on-going democracy.

The recent exposures of death-making philosophies operating through the educational life of many nations have prompted thoughtful exponents of the democratic way to ask for a re-examination of educational aims. Since, in a democracy the worth and sanctity of personalities must be respected, it is, therefore, reasonable to conclude that such a government must draw its life and inspiration from a positive spiritual ideology. A government "of the people, by the people, and for the people" requires a dependable spiritual foundation. A youth who had been told, he said, "to maintain the critical attitude toward history, philosophy, biography, sociology and economics" found "in reading history that the people who moved this world were people animated by a passion for something." He saw "that you could not write off faith as one of the prime molders of history and that when there wasn't any faith, pure gangsterism and piracy broke loose." Conviction, he concluded, about some fixed things was the only assurance that his generation could mean anything to this world and "not just be dots and specks" pushed around by forces beyond their control. Theodore Roosevelt once, in discussing the place of the college graduate in public life, said: "If a man does not have belief and enthusiasm the chances are small indeed that he will ever do a man's work in the world; and the college which, by its general course, tends to eradicate this power of belief and enthusiasm, this desire for work has rendered to the young man under its influence the worst service it could possibly render. Good can often be done by criticising sharply and severely the wrong; but excessive indulgence in criticism is never

(7) George R. Crooks, *Life of Matthew Simpson*, Page 157.

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anything but bad and no amount of criticism can in any way take the place of active and zealous warfare for the right." (8)

Positive convictions rather than "healthy skepticism" inspired the movement that led to the founding of denominational colleges. The Christian Church identified its future with the democratic way and through its colleges it sought to produce a leadership that was sympathetic to religious and moral idealism. Without this spiritual emphasis it is doubtful if our democracy would have lived. The need for the Church-related college to pursue its time-honored spiritual mission continues in our century.

Free society is threatened in this age by the loss of a consciousness of its common heritage. In the volume, *General Education in a Free Society*, by a committee of Harvard University men, is this warning: "We are faced with a diversity of education, which, if it has any virtues, nevertheless works against the good of society by helping to destroy the common ground of training and outlook on which any society depends." In his introduction to this report, President Conant writes: "The heart of the problem of a general education is the continuance of the liberal and humane tradition. Neither the mere acquisition of information nor the development of special skills and talents can give the broad basis of understanding which is essential if our civilization is to be preserved. No one wishes to disparage the importance of being well informed. But even a good grounding in mathematics and biological sciences, combined with the ability to read and write several foreign languages, does not provide a sufficient educational background for the citizens of a free nation. For such a program lacks contact with both man's emotional experience as an individual and his practical experience as a gregarious animal. It includes little of what was once known as 'the wisdom of the ages' and might nowadays be described as 'our culture pattern.' It includes no history, no art, no literature, no philosophy."

Obviously President Conant is protesting against the loss from the curriculum of the basic liberal art subjects. A study made by a committee from Randolph-Macon Men's College, Ashland, Virginia, shows the circumstances under which these subjects, along with the liberal aims associated with them, were lost. It reads:

(8) Theodore Roosevelt, *American Ideals*, Page 53.

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"A large proportion of early colleges in the United States were founded under the auspices of religious denominations, whose interest in education was partly to train ministers, and partly to perpetuate, among ministry and laymen, this 'wisdom of the ages' of which President Conant speaks. There were at least two great values that grew out of this church—college relationship. The first was that the college had a 'unifying purpose and idea—it was to train the Christian citizen.' The second was that it made the student conscious of the culture of the past. With the country's rapid growth and increase in population, with the extension of suffrage and the demand for education, with the attempt to meet the needs of many and varied aptitudes, with the increasing secularization of education and the separation of church and state, and with the materialistic outlook resulting from industrialism, there was a loss of this unifying purpose, a great multiplication of so-called 'practical' courses, and an accompanying decline in the number of cultural or liberal art courses. Along with this expansion of enrollment and multiplication of courses there went the increasingly popular and supposedly democratic view that the student should be allowed freely to select the courses he would present for his graduation credit without regard to whether or not he actually selected a balanced ration of cultural and specialist courses. As a result of this combination of circumstances there has arisen an over-balance in the direction of specialism. Uncontrolled freedom of choice of subjects has led to specialism. Specialism, in turn, has led to a loss of sense of our common heritage and to a lack of unifying principle."

In modern Germany higher education, Dr. Paul R. Neureiter writes, was devoted largely to the training of specialists in various subject matter, fields and professions. "No pretense is made of giving a liberal education. The Nazis were quite delighted to confirm the universities in their tasks of training specialists. For the mind of a specialist is fairly easy to mislead out of his speciality. German university students, though highly trained in their specific fields, were willing to accept the Alpine Hitler, the swarthy and runty Goebbels, the obese and wobbling Goering as incarnation of Nordic manhood. The peculiar ease with which intelligent Germans subserve their thinking to orders from above may very well stem from excessive adulation accorded to the specialist for what the

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highly respected universities have always produced were specialists and experts." (9)

An educational program that excludes basic foundation culture, Professor Flewelling holds, "is baneful to society." It produces a feeling "of free and easy living that the rewards of life can come by bluff and trickery; and that the whole basis of success is shifted in the minds of the common people to the money basis. There being no discipline in such education we acquire a growing body of citizens who are taught to resent discipline in society even as they were able successfully to avoid it in the school. They believe in success without work, government protection and support without obligation and individual desires without social restraint." (10)

In our democracy citizens increasingly tend to connect socially desirable aims with physical welfare. This demand, on the surface quite laudable, contains a serious threat to the future of democratic government. In the minds of the masses the feeling persists that security and comfort are synonymous; and that if the present government fails to produce the desideratum of physical ease, some other form should be tried. Training for citizenship in a democracy demands a program of education that is not merely utilitarian in purpose.

The dangers our republic faces when its citizens are not trained to think clearly and critically were described by Professor Mortimer Adler of the University of Chicago at the meeting of the American Association of School Administrators at Cleveland, Ohio, in February, 1939: "When men can be pushed about by propaganda, they are as servile as when they are coerced by brute force. When men are unable to exercise free judgement they cannot be leaders in public life, nor can they even be followers in the democratic sense of independent subjects. Under the truth that all men are created equal is the basic qualification that men differ in their powers. Even in democracy there must be both leaders and followers and democracy cannot endure unless men of both sorts play their different roles freely through trained intelligence. Education which perfects man's rationality is indispensable to democratic life, and inimical to all forms of tyranny and slavery."

(9) *Journal of Higher Education*, April, 1946, Page 178.

(10) Ralph Flewelling, *Survival of Western Culture*, Page 124.

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"The education which best does this," he continues, "is that kind that gives a student command of the basic skills." He says, "Human beings learn to think clearly and critically by learning to read and listen critically. Only after such basic disciplines have been accomplished is there room or time for anything else. Because other things of much less importance have been given first place in contemporary education, our students simply cannot read, write, or speak well, even after college, and it goes without saying that they cannot think well. Unless we insist upon an education which rightly educates we cannot produce a generation able to meet the arduous demands of democratic citizenship. The founding fathers of this republic were liberally educated as no school child is today. The men who wrote and ratified the constitution knew how to read and write. While we have properly undertaken to make education more widespread than it was in the 18th Century, education need not become less liberal as it becomes more universal. At every level and for all elements in the population the same kind of education — for freedom through discipline — which enabled democracy to take root in this country must be regained if its flowering is to be protected today from the winds of violence abroad in the world."

In recent years the true meaning of freedom with its attendant values has tended to become obscure. Even among so-called liberals the tradition of 1776 becomes suprisingly fragile. This change was noted by Werner Richter, who observed that the attitude of people toward political liberties has fluctuated downward. In America and especially in the middle west, the section often called the "most democratic part of democratic America," the high praise of freedom that public opinion, the press and the books of educators take for granted is far from unanimous." Richter associates liberty with the liberal ideal and democracy itself he says "was an intellectual and literary idea. Freedom of speech and freedom of thought were naturally more congenial to intellectuals than to business men, workers, or the illiterate . . . The 19th Century was dominated by values of an increasingly powerful middle class for which intellectual independence and freedom propagated in literature and debate were the arteries of existence. This has completely changed in an era which belongs to the masses. It is important to have no illusions about the fact that among the freedoms

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now proclaimed, those pertaining to speech, the press, and religion will not be nearly so significant among the masses as the freedom from want." (11)

The late President Roosevelt once said that "necessitous men are not free men." In commenting upon this remark, the editor of the *Saturday Evening Post* (March 9, 1946) said that "men who served in the underground movements throughout Europe, men who have been 'necessitous,' who knew hunger, cold and continuous fear but who were freer than the Gestapo slaves who haunted them down. They were undernourished and not very neat but they were as free as the Englishman was who said his idea of heaven was 'to live the Dunkirk fortnight over and over and over again.' Their economics was at the bottom but they were free as men who defend their homes and their freedom."

The connection between the liberal tradition in education and the American concepts of freedom cannot be overlooked without direful results. The word "Liberal" we must remember "belonging to a free man" comes, as Sir Richard Livingston notes, from a world where slavery existed and "a liberal education was the education fitted to a free citizen." The Greeks held "that the free man, the real man and complete man must be something more than a mere breadwinner, and must have something besides the knowledge necessary to earn his living. He must have also the education which will give him the chance of developing gifts and faculties of human nature and becoming a full human being." (12)

The pioneer had much to say about education as a severe mental discipline. An educated person was expected to be able to detect pretenses, be ready to engage in arduous investigation and be capable of arriving at sound judgments. The road that led to this goal was paved with studies that required a strong and continued mental effort. The reaction to this stern form of education has been powerful enough to set up another extreme view — one that makes education a painless, unconscious effort. Professor Flewelling calls this the nature theory of education and finds that it began as a protest against "methods of education which left no initiative to the child either as to what he should learn or how . . . nature was

(11) Werner Richter, *Re-Educating Germany*, Page 175.

(12) Sir Richard Livingston, *The Future in Education*, Page 68.

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the kindly mother who would do her own work perfectly if left alone. The mental life of the child should take its own directions like the growth of the tree assimilating the sustenance which it naturally acquired." (13)

His critique of the theory concludes: "Making education natural has been confused with making it easy. Much of educational effort has gone to waste by presuming that the child could acquire an education unconsciously or without knowing it. . . . There is such a thing as intellectual integrity and very few cultures can be realized without effort. Any education which overlooks the value of mental discipline is sure to fail." (14)

The aphorism coined by Louis Pasteur, "Chance favors the prepared mind," is frequently quoted. Someone asked the distinguished scientist, Abraham Flexner, "What is the prepared mind?" He replied, "It is a mind stored with history and fruits of human experience. It is a mind which has been called upon in a course of an education to deal with problems, now of one kind, now of another. It is a mind fitted to enjoy and be guided by the spiritual experiences of the human race."

The sort of citizenship needed for our republic demands the reaffirmation of the pioneers' early educational conviction that the most important tool with which to do the world's work is a mind trained to think straight and clearly. During the 170 years of this nation's existence, machinery has replaced many workers. Manual skills that were once needed are worthless now and yet, the value of a trained, alert mind remains unchanged. The hope for solving the world's problems rests with men who have had their intellectual and moral life developed. Likewise, this nation's surest method for helping its citizenry to meet life's changing experiences springs from a program of education that develops the intellect.

A fixed aim associated with our traditional educational work was a sincere desire to perpetuate life's values. This purpose was proclaimed by Matthew Simpson: "When a celebrated Greek artist was asked why he spent so much time and labor in finishing the productions of his pencil, his simple and laconic reply was, 'I paint for eternity.' And were we to inquire why this noble edifice had

(13) Ralph Flewelling, *Survival of Western Culture*, Page 122.

(14) *Ibid*, Page 122.

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been erected—and why on this first literary anniversary within its halls, there is such a congregation of the talents and beauty of our enterprising, though youthful, state—and why such a deep interest is felt in the exercises of the day, doubtless the friends of the institution would respond, 'We paint for eternity.' ” (15)

But the sense of responsibility “to paint for eternity” lessens with the dwindling of the humane tradition in education. Now, why do we educate? Hugh Tigner who keenly feels the loss of the pioneer's standards of values thinks that “nothing could be more treasonous than the irresponsible attitude taken by the modern scientist who has said in effect: ‘We give you knowledge and power; use it to produce good things for the human race and so to glorify God or to use it to poison the human heart to blow the bodies of little children with something that resembles a jumble of old rags and cat meat. We cannot afford to care. We are scientists.’ ” [This same view was given to newspaper men by one of the scientists who played an important part in the development of the atomic bomb. He said: “A scientist cannot hold back progress because of fears of what the world will do with his discoveries.” Dr. Raymond Fosdick in commenting upon this statement said, “What he apparently implied was that science has no responsibility in the matter and it will plunge ahead in the pursuit of truth even if the process leaves the world in dust and ashes.” (16)]

Perhaps General MacArthur, when he stood by what remained of Hiroshima and Nagasaki, recalled Professor G. G. Coulton's remark about that “fatal exaggeration which enthroned theology not merely as mother but as queen of all the sciences.” Maybe he felt, while he observed the ruins of those cities, [as Hugh Tigner] that “the jealously guarded freedom and independence of modern science or god-like ‘objectivity’ of the scientists have not rendered a howling big service to the life-purpose.” (17)

Sir Richard Livingston, president of Corpus Christi College, Oxford, an ardent proponent of the sort of education “which will give students perpetual experience of permanent standards and deathless values” voiced his misgivings about the effectiveness of

(15) George R. Crooks, *Life of Matthew Simpson*, Page 474.

(16) Raymond B. Fosdick, *The Rockefeller Foundation*, 1945, Page 13.

(17) Hugh Tigner, *Our Prodigal Son Culture*, Page 22.

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higher education in releasing the spiritual forces necessary for modern man's existence:

"The modern university has not shown any direct influence on the spiritual and moral life of the world; no influence comparable to that of the University of Paris in the 13th and 14th centuries, of the English universities in preparing the English Reformation, or of others in the early 19th century. They have not helped the democracies to create any countervailing philosophy to the teaching of Nazism. They have given the world the guidance it needed in science, economics and sociology, but not in the knowledge of good and evil. Hence they have failed to help civilization where it most needs help." (18) And, in his *Education for a World Adrift*, Sir Richard Livingston noted that in the 19th century there was a semblance of a "philosophy of life which might be called Christian." "The child of today is born into a world whose traditions and standards are weakened, a world with inherited good habits, but no ruling philosophy of life. Through the last and still more the present century, the solid and impressive mansion which has been slowly built up through centuries of Christian belief, was steadily bombed." This generation has been "better trained for destroying an old world than for building a new one." "We are living on character formed in the past by beliefs which are now shaken or destroyed." "Those who reject Christian beliefs, cannot count on keeping Christian morals."

Just prior to World War II there was a feeling that many of the universities and colleges of this nation had become quite soulless and mechanically academic. They were not developing, the criticism went, rounded lives or giving the spiritual things their proper balance. On the other hand, they tended to break down belief in positive values, weaken faith and create intellectual and psychological confusion. A college graduate in an interview with Dorothy Thompson, writer of a syndicated column for many newspapers, told of his college experience. "When I went to college I was full of enthusiasm, particularly interested in history and philosophy. I wanted to find out what made the wheels go round in the world. I wanted to prepare myself to do something—not just make money—not just be a success but achieve something

(18) Tennessee College Association, Proceedings of 1943 meeting, Page 35.

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for myself, for my country, for my times. I wanted to love something—something bigger than I am—I wanted to be a part of something. But by my junior year I had become convinced that there wasn't anything that could be believed. Everything was relative and I was swimming about in space."

The Randolph-Macon Committee that inquired into the educational program of that institution declared that "We, in common with the rest, are under obligation, both to our constituency and to the times in which we live, to re-examine our educational aims. We shall have to remember that two world wars have demonstrated the awful destructiveness of the agencies that science has placed at our disposal, and that whether these are used for constructive or destructive purposes will depend upon the decisions of men; and that men's decisions will be determined not by man's skills but by their sense of relative values."

The Committee points to the urgency of ascertaining if its educational aims embody an emphasis upon life's values by lifting up a portion of a joint statement issued by the President of the United States and the prime minister of the United Kingdom and Canada, after Hiroshima.

"... the application of recent scientific discoveries to the methods and practice of war has placed at the disposal of mankind means of destruction hitherto unknown, against which there can be no adequate military defense, and in the employment of which no single nation can in fact have a monopoly. . . . The responsibility for devising means to insure that the new discoveries shall be used for the benefit of mankind, instead of as a means of destruction, rests not on our nations alone, but upon the whole civilized world. . . . Faced with the terrible realities of the application of science to destruction, every nation will realize more urgently than before the overwhelming need to maintain the rule of law among nations and to banish the scourge of war from the earth."

"To maintain the rule of law among nations and to banish war" calls for something more powerful than physical energy. Our plight, (concludes the Randolph-Macon Committee) is due "in no small measure at least, because we have been omitting from education too much of that part of the curriculum which passed

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on to succeeding generations of students that humane tradition which is the essence of the liberal arts, and we have substituted, either by our offerings or as a result of the student's elections, too many specialisms and fragmentary courses and too much superficiality that fell far short of a genuine transmission of the wisdom of the ages."

It is to be hoped that all of the foregoing contention for a new undergirding of the values associated with our national wellbeing does not convey the impression that we are calling for a return to the non-scientific curriculum of the early nineteenth century. That would be as futile as trying to sweep out the tide. Modern education cannot be expected to divorce itself from the new fields of knowledge and return to subjects that possess no living interest to students. It, however, cannot dissociate itself from those values essential for creating wise and dependable leadership.

Liberal education too often is identified with a course of studies. It consists of something more and at its best aims to integrate the separate branches of education with the purpose of education as a whole "so as to give meaning and importance to the life of the spirit and thus prepare the way for a point of view toward life according to which self-awareness and self-control are the highest goods." (19) The liberal mood when it penetrates education produces what Wendel Willkie described as the "humanistic temper." This may be distilled into the atmosphere of both classroom and laboratory but never, though, in an impersonal atmosphere. Let the Randolph-Macon Committee speak in this connection through a choice statement from its report:

"Finally, a course is not a given body of content taken from a field of knowledge and injected more or less successfully into a student's consciousness. A course is a person, called a teacher, dealing with persons, called students, chiefly through the use of material taken from a field of knowledge, but also through the use of whatever has gone into what we call the teacher's personality. Many a teacher of science has been the rich inheritor of the humane tradition. Because he is the man he is, whatever the courses he offers, all of his students find reflected in him the humanistic, the liberal ideal. A liberal arts college may be expected to seek such

(19) Werner Richter, *Re-Educating Germany*, Page 203.

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teachers for its staff, and when it finds them it has brought the science courses within the liberal arts."

The college, fortunately, does not face a choice between intellectual development and the education of the whole man. It is not a question of either . . . or, but of both together. American education departed from the European pattern when it set for its aim the development of the highest gifts of both body and mind. Its true glory, Dr. Noah Porter said one hundred years ago, is in the "manhood it forms and the character it produces." These are the results of a combination of influences that strive to make a student a significant person by assisting him to be socially well poised, ethically cultivated, emotionally mature, and intellectually alert. Such work is best done in an atmosphere that urges the creation of attitudes, the acceptance of principles, and the formation of habits that lift the entire life to the highest level of living.

A quality regarded as an essential for the pioneer college was described by Matthew Simpson in one of his polished phrases: "A college should develop a disposition for the amelioration of the condition of mankind." This principle made the American college a serious, purposeful institution. It instilled into the institution the spirit of service, and it gave youth a powerful emotional dynamic. No one could spend four years in a pioneer college without being challenged by high tasks that call for various expressions of self-sacrifices.

The college administrator of today finds himself surrounded with good equipment, excellent faculties, and the largest enrollment of students in the nation's history. Along with others, he desires to increase the effectiveness of his institution in producing men who will add not only to our quantity of materials but men who will deepen the quality of our living. To do this, he needs to offer his students a challenge—to invest their lives in some great cause.

If youth "develop a disposition for the amelioration of mankind" a great dynamic is essential to push them toward this destination. The power that gives drive to the ship is not the rudder. The college like a ship is dependent upon a propelling force. In other days, idealistic movements swept across the nation and stirred youth in our colleges to "conquer illiteracy," "to evangelize the

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world in this generation," "to make a great republic." These were prompted by a religious movement. Zeal for evangelizing the world deeply penetrated college life, and from college campuses went hundreds of missionaries to build up in the Orient what Wendell Willkie called the "reservoir of good will." Dr. John R. Mott was the leader of the Young Men's Christian Association during the days that organization was so highly effective in fostering the religious idealism among students. A professor at Yale wrote Mott, after one of his great meetings there, that he could not help thinking, "what a lot it will mean for the Church of Christ to have 500 men graduate from Yale this year who not only have heard but who know by experience that a religious awakening among educated men is not only possible but more than that, necessary."

World War I marks a distinct change in the attitudes of campus life. "Things" become more an object of interest than "ideals." Self-sacrifice gave way to self-realization. Success meant financial gain and good positions. The religious work of the colleges from the period of intense religious fervor with high emphasis on introspective and individual religion was supplanted by an emphasis on practical righteousness and social concern. Students like the churches grew "less and less interested in individuals and more and more concerned with the advancement of causes." The causes that elicited highest interest and discussion are world peace, racial discrimination, social and economic justice. These same themes also have had priorities on the programs of student meetings during the past twenty years. There has been a deep reaction against the one-sided emphasis on personal religion that was strong on evangelistic zeal but weak in social passion. The Church, it is contended, "must deal with society as a whole, with basic causes for sinful living."

World War II promises to mark another transition in the religious life of the colleges. Perhaps accentuated by the war, the interest of students in religion has moved away from social issues, such as providing economic security, etc., to problems connected with the worth and destiny of individual persons. To this student generation the emptiness of "things" ever grows more apparent. They are more serious, and possess a sincere desire for religious

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reality. There is now a search for moral values, an understanding of what is right or wrong. A perceptible reaction can be detected toward neutral objectivity and the desire for certainties increases. Life here is serious and to cope with it, one must have something more than is offered by either humanism or liberalism.

Educational institutions since World War II report a rising interest among students in their religious life. The administrators of them are concerned about the practices that promote personal spiritual growth. A sympathetic approach is sensed toward the **traditional values associated with historic Christianity**. There is now less antipathy manifested, on the part of both teachers and students, to indoctrination. School executives are seeking teachers who, in addition to their academic qualifications, have an abiding interest in the religious work of the colleges. They want the colleges to serve in a large way the youth of the supporting church. On the whole this sharpened awareness of the importance of the spiritual promises to increase the effectiveness of the educational institutions in helping to furnish the nation and world capable, serviceable leaders.

If Christian educational institutions are to continue in the direction that they have now started, they must have the support of a revitalized Christian Church which possesses the positive courage of its convictions. It cannot be too strongly stated that widespread awakening of the spirit of true Christianity is needed to sustain the Church's educational institutions in their service.

It may be predicted that a spiritual awakening will make youth altruistic and sacrificial and prepare them to lead in the solving of the complex problems of a war-torn world. If the Church fails this challenge to move directly to enlist youth in a movement to Christianize all of life, it is likely that some other cause will allure them. In defeated Germany disillusioned youth "provided first-rate nutrient for the Nazi bacillus."

The question that must be answered in one way or another in this generation, Dr. Raymond B. Fosdick, president of the Rockefeller Foundation, says is, "Can education and tolerance and understanding and creative intelligence run fast enough to keep us abreast with our own mounting capacity to destroy?" Our humanistic and social studies are predicated, he notes, upon the

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assumption "that there is time for intelligence to take hold, time for evolutionary processes to find the answer to complex moral and political problems." But can we complacently wait? Is there some way of speeding up the forces to which we must look to meet the moral and intellectual inadequacies of this day?

Our way out will demand the help of economists, political scientists, sociologists, philosophers, educators, ministers, poets, dramatists, in fact all of the persons who deal with the ideas and convictions concerning life and its purposes. This is the considered opinion of persons who understand the processes that make for change. William Allen White, a great editor, comprehended this and dedicated his own life to making his private sentiments become public opinion. He personally held that the Church's future rested squarely upon its ability to produce a constructive leadership. This is how strongly he believed it:

"If Christianity is to survive, it must survive in the environment made by Christian leaders. It cannot survive in the atmosphere that is thickening with modern paganism. We are still the land of liberty, but unless the free are brave, they will no longer be free. Unless those who believe in a Christian civilization are willing to sacrifice of their good, hard-earned cash to educate Christian leaders, they will find in a few generations that their dream has vanished.

"After all, it comes to this: Is the Christian faith strong enough in this country to pay for its own maintenance? If the American churchmen fail to support the kind of colleges that turn out Christian leaders, American life under another leadership soon will close the churches. If in every community men and women are found who know the truth and will fight for that simple freedom which the truth inspires, the people will see a vision and follow it." (20)

The most powerful method known for influencing culture is through leadership. We have witnessed in our generation the shifting of cultures in many nations, yet when Maurice Crain wrote in 1942 his volume, *Rulers of the World*, he listed only twelve. In the group is Chiang kai-shek of China and in the tracing of the

(20) *Source Book on Christian Education*, compiled by Henry H. Sweets, Page 203.

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influences that effected his life, one quickly discovers the mighty contributions made by several Christian colleges. It is not difficult to envision the direction that the world would be traveling today if ideals held by all of the world's leadership had been created and developed in an atmosphere friendly to Christianity. A leader who can capture the imagination of the masses for his cause can, in a comparatively short time, remake the social environment that surrounds them. The power latent in an emotionalized ideal is something that works rapidly and breaks time schedules.

It takes a lot of educational efforts to produce a few powerful leaders. Sportsmen who work with thoroughbred horses know that "only one in 500 of the 6,000 foals that arrive annually on America's 881 breeding farms becomes a crack race horse. On the average there are only ten starters in the Kentucky Derby. (21) Yet the hope of producing one winner in a life time prompts breeders to invest millions of dollars and their best years, working and training their thoroughbreds. "They do it to obtain a corruptible crown." Christian educators likewise are aware that in the long run only a few persons out of the many who sit in their classes will rise to places of high influence. But these do count and the few who do achieve eminent recognition and the vast multitude who, in more limited spheres, live serviceable lives bring ample reward for all efforts—and "the incorruptible crown."

(21) *Look*, May 14, 1946, Page 65.

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BELIEVE IT OR NOT:

In the Cameroun

Sheep have hair ; people have wool !

People eat ants ; ants eat people !

Cows have humps !

The year is six months long !

Escalloped caterpillars are a delicacy !

A banana leaf is the housewife's steamless cooker !

It is proper table etiquette to throw your chicken bones on
the floor !

Whither Bound, Church-Related College?

J. LEONARD SHERMAN

THE development of education in the United States, like all other historical development, has been characterized by epochs that may rightfully be called educational epochs. The academy movement, the growth of state universities, the rapid expansion of the public high school, the birth of the junior college—these are some of the educational advancements that have come about as the result of changes in the economic, the social, and the political life of the people and that have characterized these educational epochs. American education is about to enter upon another epoch; and like the others, the new development will modify or render obsolete existing educational institutions. For that reason, the title of this article may well be the current question of those that are interested in the future welfare and status of the church-related college—Whither bound, church-related college?

Since the new movement is comparable to that of the rapid rise of the public high school, one must retrace the history of that movement if he wishes to appreciate fully the significance of the present educational development. Before the establishment of the public-high-school system, secondary education was the province of the private schools. When the public high schools began to develop and expand, they assumed the secondary-school functions; and the private secondary schools became either exclusive schools, catering to the educational needs of pupils of favored economic background, or sectarian schools, catering to the demands for education in denominational environment. Private secondary schools ceased to be an integral part of American education and became a mere adjunct to that system.

Up to the present time the private colleges have been spared the fate of the private secondary schools, for state education on the

Dr. Sherman is Dean of the Faculty, Harvard School, North Hollywood, California.

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collegiate level has been definitely limited to the development of state universities, teachers' colleges, and to a comparatively few junior colleges. These limitations permitted the private colleges to function very much as they had done since the colonial period, and they were accepted as an integral part of the American educational system. However, the evolution constantly going on within the system has brought the private colleges to a very critical period in their history.

In its infancy the public high school was a selective school, offering educational opportunities to a comparatively few adolescents. With social and economic changes there arose a need for educational opportunities for a larger number of young people. Soon the public high school became the peoples' college, with an ever-increasing enrollment. Likewise, recent world developments have produced a demand for more educational opportunities for those high-school graduates that wish to continue their education. The public high school has ceased to be regarded as the educational terminal for those young people. Consequently, the trend in American educational thinking is in the direction of expanded state education on the collegiate level. This tendency is shown by the report of the President's Committee on Higher Education.

The result of this trend, no doubt, will be the establishment of junior colleges in every school district; and this educational expansion will place the private colleges in the same position in which the private secondary schools were placed when the public high schools became an integral part of every school district. What took place on the secondary level is now to take place on the collegiate level, and the administrators of private colleges should now be facing the inevitable and should begin a study of what the new role of their institutions should be in the new educational setup.

The church-related colleges, which comprise a large section of the private-college group, will face the problem with some advantages, since religious-centered education has been and is their chief objective. However, this objective needs to be evaluated in terms of present-day educational needs. First, church-related colleges are not in a position financially to give religious-centered education to everybody; therefore they must select their student bodies. The public high schools are geared to the needs of the

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average, and in all probability the junior colleges will cater to the needs of that same group. The superior students will not find that their educational needs are met by the public colleges in any better way than do the secondary-school pupils in the public high schools. Since the country and the world badly need leadership supplied by religious-centered education, here lies the objective of the church-related college. The early denominational colleges shaped in no small measure the political, the social, and the moral life of the new country. In like fashion but in a larger measure, the modern church-related colleges must shape the political, the social, and the moral life of the country and of the world if mankind is to realize the utopia to which it has been looking since the end of World War II. Here lies home missionary work of immensurable value.

Second, religious-centered education can no longer stress denominationalism if it is to be an effective agent for bringing in the new day. Church-related colleges must cut across denominational lines and barriers and stress those religious fundamentals upon which Christian groups at least can and will unite. If religion has not made advancements comparable to those of science in securing the attention and the loyalty of the modern world, it is due to the fact that religion is still too largely fettered by denominational interpretations that no longer are significant to the modern mind. Here again is pioneer work for the church-related college—to advance religion to a place of importance comparable to that held by science.

Whither bound, church-related college? The answer to the question lies with the college administrators and faculties. If they are complacent in the midst of educational evolution, the church-related colleges either will become mere adjuncts to the American educational system or pass out of existence. On the other hand, if the problem is squarely faced, the church-related colleges can become a dynamic agency for a better world of tomorrow. The American educational system needs the church-related college that is adjusting itself to the changing educational system, for the system will be incomplete without such a college. Whither bound, church-related college? The present writer earnestly hopes that it will be bound in the right direction. Private-secondary-school adminis-

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trators are awakening to the modern problems of their institutions. May the same thing be said regarding the administrators of the church-related colleges.

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VAN DUSEN ON SEMINARY CONSERVATISM

In the new volume, *Education for Professional Responsibility* (Carnegie Press, \$3.00) President H. P. VanDusen of Union Seminary in New York admits that theological education has stayed more conservative than any other sort of professional training today. "But, as Toynbee has reminded us, religion is the conservator, not only of its own faith, but also of the great achievements and values of human culture . . . in the midst of a general educational system intoxicated with the elixir of novelty and revelling in unlicensed and often unconsidered experimentation."

Yet as Dr. VanDusen shows, the old 4-part seminary course (Old Testament, New Testament, Church History, Divinity) has solidly changed. "Divinity" is now divided into 12 of the 16 departments of the typical American seminary and the old marginal course, "Pastoral Theology" has expanded into 8 departments comprising fully half the total curriculum. Even more than many sorts of professional school also, he shows seminaries achieving a most fruitful and practical balance between classwork or "transfer" of knowledge, and planned experimental field work.

The College Church Serves The Student

By DEWITT L. MILLER

Pastor, Church of the Brethren
McPherson, Kansas

IN AN effort to better serve the religious needs of college students, the local Church Board arranged for the selection of a committee made up of college students, faculty members, and members of the local church to study the program of the church in light of students' needs. After several very fruitful meetings, another committee was appointed, two from the college administration and two from the local church, to deal with the suggestions of the first committee and to act upon them officially. The work of these two committees resulted in the development of the following program:

- I. The Pastor of the church was asked to send a letter of welcome and of invitation to attend church to all incoming Freshmen.
- II. At the time of registration the Pastor's wife was asked to be in the office of the Dean of Women and the Pastor in the office of the Dean of Men. To give this procedure official sanction, it was decided that their respective initials would be required upon each card before the student would be ready to see the Dean of Men or the Dean of Women, as the case might be. In a brief interview they would obtain from the student information regarding his church relationship. In this way the churches of the community can be furnished with an accurate file regarding the church membership of the student body.
- III. As far as the local church is concerned, special invitations are to be extended to the students to attend the first Sunday service. This is to be by way of posters, announcements, and visitations.
- IV. The first Sunday in the College Church: During the Church School hour, the students are to be assembled in the sanctu-

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ary where a specially prepared program will inform them of the total student program of the church. In this hour there will also be a detailed registration of each student and on the basis of that registration a letter will be sent to the student's home expressing appreciation for the student's interest and asking for suggestions as to how the local church might minister most effectively to him. The students are to be divided subsequently into the following classes: Juniors and Seniors, Sophomores, Freshmen, Leadership Training, Married Students. The Leadership Training Class for the first semester will deal with the use of dramatics in religious education and will be taught by the college dramatics instructor. In the other classes, the students will be allowed to choose their subject material from a list of curricula and competent teachers will be furnished according to the curriculum materials chosen. The entire student body will be the guests of the church at an afternoon and evening of recreation, supper, and vesper service in Lakeside Park.

V. Student Opportunities:

1. A choir will be formed of college students which will alternate morning services with the regular church choir and for this work college credit will be given, if the student desires it.
2. Sunday evening services: Students will have opportunity through the various student organizations to conduct about half of the Sunday evening services. This is to be looked upon as a training opportunity for participation in the life and work of the local church and is to be under the administration and supervision of the Pastor.
3. There will be a College branch of the C.B.Y.F. which will meet each Sunday evening prior to the regular Sunday evening service. This will be a student administered program open to all students but designed more specifically to keep Church of the Brethren students in touch with the national youth program of the Church.
4. The Daily Chapel Service: Under the direction of the S.C.A. there will be a 15 or 20-minute daily devotional service in Memory Chapel. This program, inaugurated

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last year, served a real need and had a fine response from among the student body. It is being continued with some revision and we hope improvement.

5. Leadership Training: In order to prepare students for semi-professional leadership in local churches, the church in cooperation with the college, has set up an elaborate leadership training program. It is designed in such a way that the student can complete the leadership training program and graduate with a certificate in four years' time. Credits are obtained in four different ways: transfers from the departments of religion, sociology, and education at the college; leadership training classes in the Church School; leadership training classes in the community leadership training school which is held each year in McPherson; through participation in On-the-job Training. In On-the-job Training, the student chooses to enroll in any given department of the church school. He is required to read the recognized texts in the field of methods and theory of Christian education. He observes the local staff at work. He is gradually given responsibility in all the various phases of the department's program. For example, in the Junior Department, he would need to become proficient in directing crafts, teaching a lesson, and as a leader in worship. He is expected to spend not less than a semester and preferably two in the department where he places his major emphasis. Frequent conferences with staff members and directors of the leadership training program complete the requirement. The I.C.R.E. issues the course cards. The college and church jointly issue certificates of graduation. Gradually the standards of this program are being pushed up and it is the aim to sometime approach college academic standards.
6. Social Program: One Sunday night a month the Freshmen students will be entertained at a social in the social rooms of the church for one hour following the regular evening service. Likewise the upper classmen will be afforded the same opportunity once a month. Members of

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the local church will be hosts and hostesses at these events.

7. Good personal relations between the church members and the student body will be fostered through regular visitations to the dormitory and through periodic invitations to the student to visit in the homes of the congregation. It is hoped that in the course of a year all students will have had the opportunity to visit in at least one home.
8. Relation of the Pastor and his wife to the counseling program: Since the Pastor has no official connection with the college and since the relationship of the Pastor to the students is different from that of a staff member to the students, it was felt the Pastor and his wife should not be a part of the regular college counseling program. It is planned, however, that the Pastor and his wife will invite students to the parsonage in groups and out of these periods of informal counseling allowed to develop a program of personal counseling in the light of the needs of the students and their willingness to seek such counsel.

It is to be hoped that this program will increase the interest of the students in the regular programs of the church, provide for a continual religious growth and development, and be an additional evidence of the already splendid relationship which exists between the Church and the College in McPherson.

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"Blow, bugles of battle, the
marches of peace;

East, west, north, south,
Let the long quarrel cease;

Sing the song of great joy that
the angels began,

Sing the glory of God and of
good will to man!"

—Whittier

A Philosophy of the Liberal Arts Curriculum

By DEAN W. O. DOESHER

I. *Liberal Education is Based on the Law of Development*

IT IS no longer necessary, in speaking about liberal education today, to derive its meaning from its historical origins. As currently used, the term refers to a constitutional necessity that is rooted in three important characteristics of human nature. Man at birth is only potentially human; he is highly complex; and he is an individual. These three aspects of human nature necessitate what is called 'liberal' or liberating education.

As *potential*, human nature stands under the law of development. In Aristotelian terms, man is an organic being who must pass from a state of "potency" to a state of "actuality." When man is born into the world, he is not yet a finished product. Most of his distinctively human capacities are latent. Nor will they, as in the case of the animal, merely unfold instinctively through the process of biological growth. The process of liberating these potencies of human nature, in order that they may become actual and functional, requires the intervention of human guidance and the constant stimulation of a mature society. Without this guidance and the social stimulation, the human being remains in a state of arrested development — the prisoner of his own rudimentary and undeveloped condition. This, then, is one important function of a liberal education: to liberate the latent capacities of man so that he may live a truly "humane" life in full possession of the prerogatives of a mature personality. Man is called to a life of responsibility. Such a life is possible only when he is *free to command all his resources*, and thus to direct his loyalties in the light of truth, and freely to fulfill the obligations of conscience and the claims of fellowship. In short, liberal education exists because it is necessary to liberate man from bondage to his own immaturity.

In the second place, as *complex*, human nature exhibits a variety of functions. For example, man can know; he can appreci-

Dr. Doesher is Dean at Capital University.

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ate; he can love and hate; he can initiate action and pursue goals. One reason that self-knowledge is harder to acquire than the knowledge of nature in this marvelous complexity of human nature.

"What a piece of work is a man! How noble in reason!
How infinite in faculty! In form and moving how express
and admirable! in action how like an angel! In apprehension how like a god!"

Now one of the hazards of this process of passing from potency to actuality—a hazard which liberal education specifically endeavors to avoid—is the danger of one-sided and distorted development. Too often only part of a man endeavors to function as the whole. The consequences are not unlike a six-cylinder motor hitting on one or two cylinders. When this occurs it produces those abstract types that always lack the wholesomeness of a balanced personality, such as the 'intellectual,' the 'aesthete,' the practical 'go-getter.' Each of these types admits of further refinements. Thus the intellectual type may be a mere fact-grinder, or an abstract theorist. In either case he is apt to be cold-blooded, logical, and aesthetically naive. But I shall not take the time to delineate all these varieties. It is sufficient to observe that they all exhibit the defects of unbalanced personalities. While, on the one hand, they understand more or less adequately limited aspects of their world yet, on the other hand, they disparage or declare non-existent whatever happens to be beyond the field of their immediate interests. In the practical sphere they often cope with the complex mysteries of airplanes, radio receivers, and other such mechanical gadgets with astonishing efficiency, and yet they may be totally incompetent to save themselves from martial troubles and domestic discord. They can manipulate *machinery* but cannot discipline *themselves*.

This danger of a one-sided and distorted development of personality has never been greater than it is today. Ours is a day of high specialization, in which—as the familiar quip has it—everybody knows more and more about less and less. Such a condition is attended by many undesirable consequences. Men may be ever so realistic and clear-headed within the realm of their specialties and yet be extraordinarily naive, not to say gullible, in matters beyond their professional or vocational concerns. This increases their susceptibility to the wiles of the propagandist and the doctrin-

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aire. To be one-sided is to be relatively suggestible beyond one's narrow specialty and thus to fall an easy prey to conflicting class interests, party interests, and sectarian prejudices. As a consequence, that body of common convictions and common moral assumptions on which the cohesiveness of society depends is greatly weakened.

This loss of common and universal perspective makes it more difficult to achieve what Dewey has called "a common faith." Without some such common faith, without vision, the people perish. Society dissolves into conflict of competitive interests, each seeking some sectional or factional advantage at the expense of all the rest. Here again liberal education, with its concern for an objective and integral point of view, tends to correct the dangers of such self-centered factionalism.

Finally, human nature exhibits a wide range of special aptitudes and *individual differences*. Such differences are as important for the efficiency and enrichment of social life as are the uniformities of human nature. Society is like a complex organism. Its welfare depends on the harmonious cooperation of many specialized functions. Cultural progress, too, depends on the contribution of men of varied abilities and special talents. The desirability of giving scope to the exercise of individual differences does not contradict what was said a moment ago about the need of integral education. It is, in fact, technically desirable to bring a well-rounded personality to the exercise of one's special vocation or the expression of one's individual aptitudes. This not only facilitates creative individuality, but avoids the dangers of provincialism and egotistical eccentricity. If only Hitler had had a genuinely liberal education, to what different issues his malign genius might have led!

To sum up, liberal education, in aiming at the release of latent capacity, fosters human nature's development, its total development and its individual development. This total development, in turn, comprises the various psychological functions of human nature, which must be developed by being given an objective field of action and response. Specifically, these functions include man's capacity to know facts, his capacity to appreciate values, his capacity to enjoy association, his capacity to initiate and pursue purposes.

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II. *Liberal Education is Based on the Basic Environmental Relationships.*

Thus far, our remarks apply only to the student, the subject of the educational process, and his complement of psychological capacities. It should now be observed that these capacities stand in reciprocal relations to man's environment, which both excites these capacities and is, in turn, modified by them. Liberal education, therefore, cannot accomplish its task of releasing the subject's latent humanity except by introducing him to those aspects of his environment which correspond to the varied functions of his nature.

What, then, is man's environment? An environment is simply a set of factors external to human nature which impinge upon it and furnish it with a necessary field of action and self-expression. So regarded, man's environment is complex — consisting of a hierarchy of interacting levels. We can distinguish the physical environment, the social environment, the cultural or ideological environment, and the spiritual or personal environment. These environments are not accidental. Each corresponds to an inherent necessity of human nature and calls for the achievement of effective relationships between man and his world.

The two factors thus far discussed, the complement of human capacities, on the one hand, and the four basic environments on the other, between them determine both the subject-matter content and the method of liberal education.

It is evident that both the subject-matter and the method should serve to develop the various latent capacities and skills of human nature. This means that the educational process must present opportunities for learning relevant facts, reasoning about significant problems, developing sensitive appreciation for aesthetic and moral values, acquiring convictions and life purposes, developing social adaptiveness and social-mindedness.

Obviously no one type of subject-matter can equally well serve all these purposes. All subjects, of course, present information. Some of this information serves only practical interests; some is needed for purposes of theoretical insight; some for philosophic interpretation; and some serves to provoke wonder and to stimulate the imagination. The natural sciences admirably serve all these purposes, and I would especially stress the importance of not

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neglecting any one of these possibilities for the sake of a narrow utilitarian approach.

Again, all subject-matters present problem-solving opportunities, though perhaps the physical sciences, mathematics, logic, and philosophy present better opportunities for the development of analytical skill than most others. Literature and fine arts embody man's discovery and appreciation of aesthetic and ethical values. No education is truly liberal, therefore, which does not imbue the student with a genuine appreciation of the values expressed in these products of man's creative imagination. History, social science, biography, and religion constitute the principle media for developing humanistic insight and appreciation for man's moral and spiritual concerns, and for developing sensitive social attitudes.

From the Christian point of view, the cultivation of a vital religious faith is, of course, the final and all-inclusive objective. The service of God cannot be one interest among others, for God, in whom all things live, move, and have their being, is the supreme and absolute end of all being. All things exist to fulfil His purpose. The love of God includes not only personal trust in God's loving kindness and tender mercies. It also involves the adoration of His Being, and the praise of His glory in creation, and of His righteousness in human history. Hence, the religious interest is all-embracing and includes all the other interest. It properly includes the sciences and the humanities because, from the standpoint of faith, man and nature are divine creations and exist to fulfill the divine purpose. Hence, all human purposes must be subordinate to the divine purpose, and all the potential and actual perfections of life must be viewed as the unmerited gifts of Divine Grace. Man has nothing which he has not received. He can do nothing — not even evil itself — except by the powers given him by God.

It is for this reason that the four environments were spoken of as a "hierarchy of levels" ascending cumulatively from the simple to the complex. Each of the more complex environments is based on, or includes, the less complex. Organic life includes the entire realm of nature, man and history. Since each of these environments has a basic, inevitable relationship to human need, and since, furthermore, each presents an area that engages the full complement of human capacities, they furnish us with an obvious clue to the or-

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ganization of a liberal curriculum. Its subject-matter must offer to the learning experience the essentials of the four basic environments nature, society, culture, and God. These environments involve the four basic areas of study — natural science, social science (including history), humanities, and religion and philosophy.

This fourfold classification is really an elaboration of the classic trinity of nature, man, and God. We have chosen to separate the world of man into two, the world of man's outer activity, which includes society and history, and the world of man's inner activity, the life of thought and imagination. The reason for maintaining the distinction from the standpoint of curriculum planning is that they involve different cognitive approaches. The social sciences are primarily descriptive and logical, the humanities are principally imaginative and intuitive. These two modes of apprehension are radically different and, therefore, warrant maintaining the separation of man's world into social science and humanities."

III. *The Four Principles of Curriculum Planning.*

These observations concerning the learner and the *subject-matter* of learning combine to suggest the basic principles for the construction of a plan of liberal studies. These basic principles are four in number. We have chosen to call them the Principle of Distribution, the Principles of Concentration, the Principle of Maturity, and the Principle of Integration. Permit me to comment briefly on the meaning of these principles.

The *Principle of Distribution* states that the *universal constants of human experience shall form the required content of general education*. These universal constants are the four basic environments above mentioned. Hence every course of study shall include the fundamentals of the four basic fields of natural science, social science, humanities, and philosophy and religion. In conformity with this principle our present arts curriculum now requires about 53% of distributed constants or about 68-69 semester hours. These are distributed as follows: natural science and mathematics, 14 hours; social science and psychology, 12 hours; humanities, 16 hours; religion and philosophy, 15 hours; tool subjects (composi-

*History can obviously be approached from both points of view and may therefore be grouped under social science or under humanities.

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tion, speech, and physical education), 12 hours. In addition, the student must elect about 6 hours of additional humanities and 6 hours of additional science. These courses aim at presenting in a broad, comprehensive way the essential data of human experience.

The Principle of Concentration states that there shall be sufficient specialization in a single area to acquire the ideals and skills of scholarly method as well as the vocational value of comprehensiveness and thoroughness. In conformity with this principle, our present arts curriculum requires that about 25 to 30 percent of work be taken in a major area or subjects. To achieve the purpose of such concentration, department heads should give special attention to the mastery of sound scientific and scholarly methodology. The method, of course, will be that appropriate to each kind of subject-matter. Even on the undergraduate level, the student should acquire experience in the elements of exact research, critical interpretation, the organization of thought, and the technique of written reports. As a means to this end, I am going to propose to the faculty for consideration at some convenient future date the introduction of the Wooster and Princeton practice of requiring each graduate to write a Senior Thesis during his last year on some problem in his major area. Such a thesis is not necessarily intended as a new contribution to knowledge, but as an experience in research, interpretation, organization, and expression. If a student forgets most of the facts he learned in college, it will still be of great value to have acquired facility in the methods of exact research and independent study.

The Principle of Maturity states that *the learning process should keep step with the increasing maturity and facility of the learner*. In general, junior and senior courses are expected to be offered at a more advanced level than freshman and sophomore courses. The teacher should be able to presuppose greater comprehension, better reading and study habits, ability to grasp more abstract concepts, greater skill in analysis and theoretical insight, increased facility in organization and expression of thought, greater capacity for independent study. However, there are many exceptions to these assumptions. Not all persons mature at the same rate so that there are frequently freshmen and sophomores who are more mature intellectually than some seniors. In general, how-

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ever, the principle holds. Unfortunately, it must be said that there are frequent instances of so-called senior college courses that are no more advanced than many junior college courses. Not only so, but there is an unfortunate impression among undergraduates in some colleges that one really has to work hard in freshman and sophomore courses but can coast along comfortably on the junior-senior level because the "Profs" get soft and demand little work of the students. I suggest that we all examine our senior college courses as to both content and method in order to make certain that we are demanding a quality of performance, both in ourselves and in the students, appropriate to a mature and more scholarly point of view.

Our fourth principle is the *Principle of Integration*. This states that *the total educational experience should contribute to an integral and unified philosophy of life*. Integration is a word that has been used *ad nauseam* in recent educational discussion. Despite this, the idea is most important and indispensable. The weakness it is designed to correct, namely, the acquisition of isolated and unrelated bodies of fact due to narrow specialization, is not yet overcome. This weakness results less from specialization of subject-matter than it does from the intellectual provincialism of the teacher. The real cure for this problem is to assemble a teaching staff of persons of general culture, broad intellectual interests, and of philosophic depth. Much depends, too, so far as a school like Capital University is concerned, on a general acceptance of the Christian philosophy of life as the foundation of our entire educational program. For us, the Christian view of God and the world furnishes the highest principle of unification, not only for the subject-matter disciplines on the philosophic level, but also for uniting the concerns of theory with those of practical living. In modern parlance, we seek to inculcate not merely a contemplative but an "existential" approach to life. The latter is impossible, however, if the educational experience does not add up to a sound conviction as to the meaning and purpose of life, in the light of which critical life-decisions are possible. It is hoped that our philosophy and religion courses may furnish the background for such intellectual unification and such integration of personality; though, of course, all teachers should study how they may make their own offerings contribute to such a unity of thought and purpose.

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IV. *Liberal Education and the Protestant Philosophy of Education.*

I have endeavored to set before you the general principles which determine both the necessity and the contents of liberal education. I should like, in this concluding section to "reck my own reed" by inquiring whether such a theory of liberal education stands in any organic relation to the principles of Protestant and evangelical faith. Several years ago this faculty was privileged to hear Father Cousins explain the Catholic philosophy of education. Later Dr. T. A. Kantonen gave us an excellent discussion on "Protestantism in Education"* in which he sought to exhibit the educational implications of the Protestant doctrines of the Word of God, Justification by Faith, and the Priesthood of all Believers.

I should like to supplement these excellent discussions by calling attention to the educational implications of two of Luther's most important contributions, his teaching concerning the "orders of creation" and concerning "human vocation." Both of these are really derivatives of the doctrine of creation. That doctrine says that the entire universe, together with the immensities of space, time, and cosmic process—including also the terrestrial drama of human history—is the manifestation and fulfillment of divine purpose. If so, all is sacred and nothing in its essential nature is profane. To study nature, therefore, is to contemplate the work of God in all its infinite scope, its prodigious power, its marvelous order, its inexhaustible fecundity of creative form. I can conceive no better reason for studying nature than because it is the work of God, and because everything divine is of profound and passionate interest to the believer.

It is this consideration that leads to Luther's two teachings above referred to. By the "orders of creation" Luther meant those basic institutions that arise out of the constitutional necessities of human nature. A familiar classification lists these orders as five in number: *Ehstand*, *Wehrstand*, *Naehrstand*, *Lehrstand*, and *Kirchenstand*. In English we can call these the family, government, economics, culture, and religion. Luther found the activities of these institutions rooted in creation and, therefore, essential parts of

*Subsequently published in "The Christian Century," Nov. 12, 1947.

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the divine plan of human existence. It follows that they are to be honored as *ordinances of God* and are worthy of our most serious and reverent attention as media for fulfilling the will of God in the world in praise of His glory and in service to our neighbor. A special application of this principle to man himself results from viewing man not only as God's creature but as a creature made in the image of God. This truth imparts to man an extraordinary dignity, which requires that this image of God in man be respected and, through proper nurture, be developed and made as explicit as possible into the "measure of the stature of the fullness of Christ." The doctrine of the "orders of creation," then, implies a Christian system of liberal education.

Another derivative of the doctrine of creation is Luther's teaching concerning the "calling" or "vocation." This teaching repudiated the Catholic distinction between secular and holy callings and the superior religious merit of the monastic life with its penances, its social renunciations, its celibacy, etc. The doctrine of the calling states that all callings in life are equally holy and that God can best be served in that "station in life whereunto he has called us." All these vocations are properly directed to fulfill human need and so present opportunities of service to one's neighbor and of glorifying God thereby. In all walks of life we must seek to do God's will as it is done in heaven. No aspect of human endeavor and no creative capacity of human nature is therefore without religious significance or outside the concern of a vital Christian faith. Since liberal education is indispensable to the proper fulfillment of our human calling, it must necessarily be of profound concern to the Christian church.

The obligation of the church to foster liberal education is especially heavy in a day such as ours when the forces of secularism are sapping the spiritual foundations of our western culture. Unless this trend can be reversed, and we can again recover the conviction of a divine world and a divine destiny for man, our culture is threatened with moral bankruptcy. I am convinced that nothing can stave off this imminent collapse but Christianity, and a Christianity broad enough to claim the whole world for Christ. That includes a Christian humanism and a Christian form of liberal education.

*A Christmas study in the reality of Holy Night,
by a traveler who knows the life of the Holy Land*

Babyness of the Christmas Babe

By WILLIAM T. ELLIS

World Traveler, Author, and Lecturer

THESE was no nimbus about the head of the manger Babe. The large, lusty Child, swathed in light as in a garment, whom the masters loved to paint as dominating the manger scene, while Mary sat looking pensively and adoringly on, is far different from the tiny, helpless infant which parents today know—so small, so feeble of cry, so heedless of all the world. Yet Mary's Son was as the Sons of all other mothers.

Only a prospective mother in like case can understand the anxiety of Mary as, on the back of a humble donkey,—Joseph did not dare urge to speed,—she looked with straining eyes toward the little village of flat-roofed houses on the hillside to which the inexorable Roman census decree had summoned the family in this critical hour. The five miles that lay between Jerusalem and Bethlehem seemed the longest. The reverent Galileans had probably passed by the Holy City without tarrying, so insistent was the need for their reaching the town of their forefathers on that December afternoon.

Joseph, with all of a man's realized helplessness at such an hour, could only stride at the head of the donkey, keeping the beast to the smoothest road and its best walking pace. Ever and anon he would turn to his young wife, she of the drawn face and tender eyes, now full of wonder and foreboding, and inquire as to her comfort. The Nazareth carpenter is a magnificent background to the Nativity scene.

Being only a workingman, in a time when the artisan had to stand aside for even the common Roman soldier, Joseph found himself at a sore disadvantage when the town was reached. The habit of subordination was ingrained in his nature. He was used to giving way before grandees of all grades. That was, and still is, the way of the Orient. So, when Joseph and Mary found the homes of their distant kinsfolk crowded—and we may be sure that there

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was many a compassionate womanly word of sympathy spoken for the young Nazareth girl in her sore plight—they were easily rebuffed from the kahn, or inn. Every room had long since been taken by persons who had a right to consideration.

Had Joseph been a Somebody, instead of a common carpenter, he would have been accorded room, even though a sojourner of lesser estate be turned out. On Christmas Day, some years ago, I was in Sevrek, midway between the Mediterrean and the Tigris, and my military escort had borne ahead of me, to the local governor, a letter from the Sublime Porte. Therefore, the governor insisted that the best quarters the town possessed were for me; and he would have turned out the occupant of the finest room in the new khan, if I had allowed it. Joseph and Mary bore no official letters; they were only common people; so with few words, they were informed that there was no room for them in the inn.

To understand the Christmas story at all, one must get some proper conception of that inn. We in America think of inns in terms of city hotels, and of stables as separate buildings. Neither type applied to Bethlehem. There the inn, or kahn, was a series of rooms about a courtyard, with only one common entrance to all. Built on a hillside it followed the usual custom of digging into the limestone for the inner rooms of one side, which were thus really caves.

These innermost apartments, or caves, were used for the horses and donkeys. The sheep, which Christmas art loves to depict, were not there, nor yet were the cows or camels. The sheep were out on the hillsides; the noisy, bad-mannered camels rested in the courtyard, with their loads beside them. But the riding animals were led through one of the living apartments, back to the stables, where, commonly, the drivers and horsemen shared their quarters. On the cold December nights—for however pleasant the day, the winter nights are cold in Syria—the warmth of the horses made this apartment far from desirable.

The hardship of lodging with the animals in the inn has been exaggerated. The plain people of the East have always lived close to their dumb animals. Life is simple with them; and while Joseph probably owned no animals, he had doubtless often slept side by side with the patient donkey or the faithful horse. Therefore he

BABYNESS OF THE CHRISTMAS BABE

hailed it as a privilege to be coveted when, denied lodging in one of the guestrooms of the khan, he won, by the universal spirit of comradeship among the working people, the privilege of sharing the cave-stable of the animals and their servants.

None too soon was this haven secured. For quickly the word passed around, hushing the rude speech of the stable, that this fair young wife of the silent man from Nazareth had come to her hour. We, who look back upon that scene from the standpoint of modern obstetrical science, and from the lavish preparations which love and luxury make for the expected advent of a babe, can with difficulty grasp the utter primitiveness and simplicity of that greatest Birth. No trained nurse was there, and no doctor. Of antiseptic dressings there were none. The elaborate multiplicity of little garments for the expected stranger were lacking. A swaddling cloth, ready by Mary's forethought, was all the layette this Baby knew.

For the mother, in her suffering, a bed of straw was made ready in a corner, beside a rock-hewn manger. Joseph's cloak, or camel's hair abeyah, was her only covering. We may be sure that some woman, perhaps the innkeeper's wife, answered the appeal of Mary's need, an appeal which has never been made in vain to woman heart. Tradition is silent as to this nameless friend of mother Mary. She should be the patron saint of all that long line of friendly neighbor women who had no other claim upon them than the deep bond of a common motherhood. At this Christmas, we have a thought for that first earthly friend of the Bethlehem Babe.

When the first faint cry of the new-born Infant rose above the munching and rustling of the weary beasts, the horsemen, off at their side of the room, exchanged simple greetings of relief that the girl's ordeal was over; and then to Joseph they gave the Orient's congratulation that the Baby was a son. To them the event meant nothing out of the ordinary. Babies had often been born in stables, and like this one, laid in the convenient manger as a first cradle.

The present Child was just such a frail, soft infant as is every day being born all over the world. Humanity is never more alike than when in the cradle. Then the races all have the same pink

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color. The delicate baby hands, scarcely larger than a man's thumb, with fingernails so curiously finished and long; the wrinkled forehead, as if too early concerned with this world's cares; the dainty ears, so small, so artfully curved, so lovely, that the mind searches nature in vain for an adequate simile—all these, with the Christ Child, were like every other babe that has made the time of its birth a holy night to some mother. As today, the mother saw more beauty in her child than had ever graced infant before. Who can plumb the depths of the thoughts of this maiden mother with her knowledge of all the wonders that had prepared the way for her Son?

Nor were those wonders at an end. Out on the neighboring hillside, huddling around a little fire with their cloaks drawn over their heads and close around their bodies, a little group of shepherds stolidly endured the cold, with that capacity for standing hardship which is the mark of the manhood of the out-of-door workman everywhere. They kept watch over their flocks, against marauding man and beast.

Half numb with the cold, half-unconscious with sleepiness, they could scarcely credit the light of the celestial glory which burst upon them, or the sound of the heavenly host that greeted them with the first Christmas music. The people of the inn thought the Birth commonplace; heaven knew its significance, and burst its immemorial silence. The skies could not contain the joy of heaven over earth's greatest Event. Thus the shepherds were sent hastening to the village with the greatest News mankind has ever heard, their flocks forgotten in this marvelous happening.

When they arrived at the khan with their incredible story, they found only the drowsy beasts, their attendants now asleep, and Mary and the Babe, with Joseph standing guard. Probably the helpful neighbor had returned to her own family. The Child the shepherds saw was only such a wee morsel of humanity as they had welcomed into their own homes. Even despite their angelic commission, they had hardly the insight to preceive in this Babe the Saviour-King proclaimed by the heavenly host. The three Persian philosophers—but they were to come later, by weeks or months, after Mother and Child had been made welcome in a Bethlehem home, as the Gospel clearly shows—might see the

BABYNESS OF THE CHRISTMAS BABE

kingliness of the Infant; but the shepherds could only wonder and adore, and then go forth to spread their tale.

Art and theology have conspired to rob the world of the reality of this Christmas Child. Men accentuate His difference from others; God stressed His likeness to all mankind. Theologians talk about the divinity of Jesus; God bent all His power to exalting the humanity of Jesus.

CHRISTIAN HIGHER EDUCATION ADVANCE

The Biennial Convention of the United Lutheran Church, held in Philadelphia, October, 1948, was notable for the advance steps in the field of higher education. For the first time in its thirty-year history, the United Lutheran Church took steps toward a larger and more effective program of Christian higher education.

The first step was in the resolution: "That The United Lutheran Church in America resolve to undertake a Christian Higher Education Year Appeal for the benefit of the seminaries and colleges of its constituent synods." The amount to be sought is \$6,000,000. To the Board of Education has been given the responsibility for the direction and management of the Appeal.

The second step was in the resolution: "That The United Lutheran Church in America encourage the Board of Education in its efforts to promote cooperation with other Lutheran bodies in theological and collegiate education in the interest of Lutheran unity and more effective Christian education." To this end the Board already has approved cooperation with the American Lutheran Church at Luther College, Regina, Sask., Canada, and at Texas Lutheran College, Seguin, Texas. Prior to the convention both the American Lutheran Church and the Augustana Lutheran Church had agreed to cooperate with the United Lutheran Church in America in theological education at the Lutheran Seminary, Saskatoon, Canada.

The third significant step was in this resolution: "That the United Lutheran Church in America direct the Board of Education to confer with the proper officials of other Lutheran bodies interested in the establishment of an Inter-Lutheran Post-Graduate Theological Seminary, to determine with such officials the details of a feasible plan, and to report at the next convention."

Christmas under the Microscope

By ARTHUR H. COMPTON

Nobel Prize-Winner and Discoverer of the Cosmic Ray

SILENT NIGHT, HOLY NIGHT . . . The little town of Bethlehem lies still, while above it the eternal stars go by; yet in its dark streets shines the everlasting light—the glow of the first Christmastide.

To the astronomer behind his telescope studying the firmament, to the physicist in his laboratory unlocking the mysteries of nature, to the chemist with his test-tubes, the engineer with his drawings, the mathematician with his formulas, and the biologist with his experiments—to them, and to all scientists, Christmas has a significant and impressive meaning.

To us—and I speak as one in a field of science which ranges from assaulting the inner citadel of the atom to seeking the history of creation in the universe and beyond the Milky Way—Christmas is more than a sentiment or a thrill of remembrance. It is a symbol of immense value, because it represents the spirit of freedom and progress, and provides the impulse to seek the Truth and be set free. It is the forerunner of democracy, in which alone science remains unfettered and attains the heights.

In these profound facts, as well as in the graces, the culture and the fine art of living which the Christmas spirit engenders, the scientist finds himself in eternal debt to the Nativity scene.

Christmas is totally in keeping with science, because the scientific spirit seeks to unfold truth in all its phases to man and to aid him along the road of destiny. One of the very first laws of science is that of cause and effect. When we see the finest culture and civilization ever known to the world developed under an impulse dating back to Christmas Day, when we see art and music reaching their most exultant heights under the resistless drive of Christmas faith, we can but say: "The deeper spirit of Christmas and the real spirit of science are one."

CHRISTMAS UNDER THE MICROSCOPE

Christmas teaches "peace on earth, good will to men." Scientists know today, as never before, the meaning of peace to their calling.

Christmas knows no boundaries, has no limits, recognizes no restrictions. It is the possession of all who desire it or seek it. It overcomes sectionalism and provincialism and gives a magnificent universality to all races and creeds.

Christmas breaks through all barriers and declares men of all nations to be of one blood, and by its spirit it bespeaks to them "to dwell together with one accord." Christmas has given beauty to the world and sanctity to life.

The Christmas story has helped to release life from ugliness and despair and to ennoble it with dignity and beauty. Life took on a meaning and became a destiny. The childhood of all the world owes its disenchantment to the Babe of Bethlehem.

But to me the greatest gift of Christmas is its gift of freedom and the spirit of science to the world. From Christ came the word, "You shall know the Truth, and the Truth shall make you free." That is a sublime utterance of the spirit and purpose of science. We know how science has pushed back the hunger lines from the frontiers of civilization, how it has driven unspeakable plagues from the face of the earth, how it has released men from the shackles of superstition and ignorance, and how some day it will free them from the slavery of war and injustice and hate. And history unerringly traces the impulse of all this to the humble Nazarene who foretold that in seeking and finding and applying truth, man would discover the way to the kingdom of happiness.

He gave to the world the message that the future has in store for the race something superior to anything it has known in the past.

Neither India nor China has offered that concept. They were always looking back on the Golden Age, but Christianity looks *forward* to it. In such an atmosphere scientists labor effectively. The early group that started the modern scientific era—including Roger Bacon, Copernicus, Isaac Newton and Sir Robert Boyle—were men of deep faith in the future.

The scientific spirit had been born before, notably in Arabia and Greece, but it died soon after. It did not have the spiritual

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content to keep it alive. The religious background is essential for the continued development of science.

Through His life Christ taught complete freedom of the will. He denounced bigotry, hatred, injustice, oppression—all of which are uncompromising enemies of science. He promoted freedom of thought, liberty of action, democracy of spirit, the only setting in which science can thrive without fetters of fear. He gave to men the resistless urge to go forward, teaching them that faith begets courage and courage begets action. And supremely for that the world bows the knee and brings gifts to the manger of Bethlehem on Christmas Day.

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Books for Christians

By PEARL L. WARD

Librarian, George Pepperdine College, Los Angeles, Cal.

"Books are lighthouses erected
in the great sea of time."

—E. P. Whipple

DURING the period of time marked off as the Middle Ages, a surprisingly small number of books were available to cast their light into the sea of time. History tells us of the chained libraries, Merton College in Oxford being an example, which during the interval from 1373 to 1387 chained its books for fear of losing a valuable volume. The practice of chaining books may not have been common in the Middle Ages, but enough examples are available for us to know assuredly that only a privileged class of people had access to books, that being the wealthy few and the monks in the monastic libraries.

We have only to look about us today, at the many publishing companies and host of authors, at the unbelievable number of books coming from the presses, to realize the great contrast of our present day world of books to that of medieval days. For example, in 1947, 9,182 new titles and new editions were published to add to the many volumes now in print. We say to ourselves, "How fortunate we of the Twentieth Century are; how much we should cherish our opportunities." But with this multitude of available books, we have the difficult task of deciding, "What, in all this maze of printed matter shall I read? How will I find the best books of my choice? How can I wisely use my heritage of literature?" Greater responsibility for the answer to these questions lies with the Christians of our present day. Freedom of choice implies great responsibility, and to the Christian goes the responsibility of creating the purest, the wisest and the best type of character for which man is capable of creating. Books play such a very important part in creating character that it is wise to examine closely those books you choose to read.

BOOKS FOR CHRISTIANS

In her volume, *Living with Books*, Helen E. Haynes lists three classes of literature: books of inspiration, books of information and books of recreation. Taking these three classes as a guide and foundation, choose with care a well-balanced reading program from the files of our many public libraries, remembering what Fielding said, "We are as liable to be corrupted by books as by companions." Make a mental note of a few of the titles suggested here and discover for yourself the enjoyment and value in reading a book of current history, a volume of poetry or an exposition on philosophy or religion.

First, books of inspiration and information. Dr. Daniel A. Poling recently wrote, "In years when the most distinguished publishing houses vie with each other in prospecting literary pay dirt, religious books or books with definite religious significance have reached an all-time high in both quality and numbers." Religious books should play a great part in the literature of a Christian. 630 new titles and new editions in the fields of religion and theology were published in 1947. Of unusual interest were the awards of the Abingdon-Cokesbury Press, these awards being made to discover manuscripts which "accomplish the greatest good for the Christian faith and Christian living among all people. \$7,500 each was awarded to the authors John Wick Bowman and Georgia Harkness for their books, *Religion of Maturity* and *Prayer and the Common Life*. *The Questing Spirit* edited by Halford Luccock is an excellent collection of religious selections from the literature of our time, including poetry, plays, and short stories. *Discerning the Signs of the Times* by Reinhold Niebuhr, a great theologian of our generation, is a provocative book of sermons for today and tomorrow, while *A Guide to Confident Living* by Norman Vincent Peale deals with ways of meeting our problems of worry, fear and inferiority in a world where there is too little understanding of human nature and its problems. Dr. Harry Emerson Fosdick has written a number of worth-while books, *Twelve Tests of Character* and *On Being a Real Person* are two which you should find interesting and helpful. For those who enjoy religious novels, *The Quest* by Ludwig Bauer, the *Joseph* stories by Thomas Mann, and *The Robe* by Lloyd C. Douglas are only a few now available.

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It is interesting to read what the late Dr. Joshua Loth Liebman had to say concerning religious books: "I am confident that religious books properly oriented in the science of man can aid our generation to come to maturity. Maturity is achieved when a person accepts life as full of tensions; when he does not torment himself with childish guilt feelings, but avoids tragic adult sins; when he knows how to postpone immediate pleasures for the sake of some long term values . . . Religious literature can inspire our generation to search for that maturity which will manifest itself in the qualities of tenacity, dependability, cooperativeness and the inner-drive to work and sacrifice for a nobler future for mankind."

Leading the large number of 1947 non-fiction titles in volume of sales was *Peace of Mind* by Dr. Liebman. In second place was *The Information Please Almanac* and in third place *Inside the U.S.A.* by John Gunther. Arnold J. Toynbee's *A Study of History* took fourth place with *Speaking Frankly* by James F. Byrnes in fifth place and *Human Destiny* by Lecomte du Noüy number six, all books of lasting value as well as being presented in an interesting fashion. 1948 has seen many outstanding non-fiction leaders which will be worth your time to investigate. *Civilization on Trial* by Arnold J. Toynbee, *White House Diary* by Henrietta Nesbit and Dale Carnegie's latest title, *How to Stop Worrying and Start Living* are but a few.

The field of recreational reading is much broader than that of inspiration and information, as seen by the fiction titles published in 1947—1966. Greater thought and concern is necessary in choosing fiction in our present day. Authors of 1948 have brought much criticism upon themselves in recent months because of the inferior quality of their books; critics have been very outspoken in their reviews, and a number of leading magazines have taken up the criticism. A recent editorial in *Life Magazine* stated: "We need a novelist to re-create American values instead of wallowing in the literary slums," the magazine building its article around a recent 1948 publication. W. H. Auden in the July issue of *Harper's Magazine* wrote, "no body of literature, written at any time or in any place, is so uniformly depressing . . . It is only lately that in novel after novel one encounters heroes without honor or history;

BOOKS FOR CHRISTIANS

heroes who succumb so monotonously to temptation that they cannot truly be said to be tempted at all."

Surely a Christian owes it to himself, to society and to God to choose wisely his fictional reading in a day when writers have chosen "to play up the worst in human nature . . . and to ignore moral responsibility."

For our heritage of books, then, may we show our appreciation by choosing wisely, remembering that

"Books are keys to Wisdom's treasure,
Books are gates to lands of pleasure:
Books are paths that upward lead,
Books are friends. Come, let us read."

—Emile Paulsson

TEACHERS OF MATHEMATICS

The National Council of Teachers of Mathematics will hold its ninth Christmas Conference at Ohio State University, Columbus, Ohio, on Wednesday and Thursday, December 29 and 30, 1948. To meet the needs of teachers whose interests vary from the elementary grade to the college level, six sectional meetings will be held in addition to the general sessions. Headquarters for the National Council will be in Baker Hall on the University Campus. Reservations for rooms and meals should be mailed to Oscar Schaaf, Room 120 Arps Hall, Ohio State University, Columbus, Ohio.

Enrollment Trends in Religious Courses

By CHARLES S. BRADEN

IN THE late 1920's enrollment in my own department began to show an alarming decline. I was frankly disturbed. Why should this be? Was my department alone in this respect? Or could others also be having a like experience? Conversation with a number of colleagues revealed that such was the case. I resolved to make a nationwide survey in a sampling of colleges of all kinds to see if there was something general in the decline.

This I did in 1931. I asked for enrollment in 1920, 1925, 1926, 1927, 1928, 1929, and 1930, so that I would have a whole decade spread and then the record of the five successive years of the latter half of the whole. My results were rather startling so much so that several of my colleagues urged me not to publish them. "Why hit a man when he is down?" they said. Such information might play into the hands of some administrators who would find justification in it for cutting out the department entirely. I followed their counsel and hid it away in my files.

The years passed. Not a few departments actually were liquidated including that in the school of one who besought me not to give it publicity. My own department continued for a few years to go down. Then just about the middle of the 30's a change became apparent and religion courses began to pick up. The war years brought a lessened enrollment as was to be expected but in terms of percentages not much change. At the conclusion of the war men came back in large numbers. Enrollment went up enormously in the college, and with it a substantial gain in the size of my classes. But was there any percentage gain? That was the question.

Last year I brought up my earlier survey in a mid-west meeting in connection with a report of a study being made by Dr. Blake-

Dr. Braden is Professor of the History and Literature of Religions at Northwestern University.

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man of Michigan. I suggested that it was time once more to study trends. The group approved and Dr. Blakeman agreed to finance such a study if I would make it. I sent out many questionnaires, and *some* answered, giving valuable data. Others answered, but not in such a fashion as to be usable in comparison with others. For this there was in many cases a perfectly good reason. Obviously in the case of schools making no requirement of any religion course the answer was easy — just record the total enrolled in such courses. In cases, however, where some religion was required, say 3 hours elective from among a variety of courses, what should one do? Who was taking it as elective and who is a requirement? Only detailed examination of student records could reveal the facts, but who could give the time necessary to perform such a task? Certainly I could not have done so. I am indebted to my respondent from Vassar College for a suggestion that would get at the facts which might reveal a trend, without quite such an outlay of time and effort — through time consuming enough. She examined the record cards for the graduates in the years indicated, and noted those who had carried courses, beyond the minimum religion requirement. This would tell nothing of the total numbers taking such courses for many do not graduate — but it would reveal any trend that might exist.

In cases where it was impossible to separate elective from required courses, the total enrollment from year to year does reveal roughly the trend in elective enrollment, since required enrollment bears a fairly constant ratio to general school enrollment, over a period of years. It is true that college authorities vary in the degree of rigor within which requirement are insisted upon as being taken within, say, the Freshman or Sophomore year, and there are periods when they tighten up. This may cause a considerable increment in enrollment in a given year which is not sustained the following year.

With all these difficulties to be met a study of this kind is by no means easy, nor are the results as certain as could be wished. Nevertheless some interesting facts emerge. Not the least interesting is the fact that the study reveals no very significant trend in enrollment in the field. It has taken a tremendous lot of work to find this out, but without the work no one could know the facts. And a

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number of quite interesting and valuable incidental facts have come to light.

And now for a report of the findings. I chose almost 300 schools of all kinds, state, independent, and church controlled by a variety of demoninations; Schools for men, for women, and coeducational; large and small; from every section of the country. To these the questionnaires were sent. About one half of the total answered in one form or another, not a few to say that they didn't have the information, or that they had come so recently to the position that they knew nothing of the past. Some simply said they just couldn't take the time necessary to get the facts, an attitude no doubt justifiable for many are overworked and underpaid, and have no one to help them. It turns out that actually slightly over a third returned the questionnaires with some information, but the number that were available for comparative study were 16 independent, 13 state and 65 church controlled institutions, a total of 94. Among them were 9 schools for men and 13 for women. Of the total number 79 were able to separate out the elective enrollment. In the case of 17 only total religion enrollment was available. Only 27 schools were able to give information covering the entire 25 years period — 36 from 1925, or 20 years; 62 from 1930; 73 from 1935, one decade; and almost all covered the last five year period.

To secure merely the number taking religious courses would mean little without considering it in relation to the number enrolled in the institution. Some of us have experienced a very gratifying increase in absolute enrollment, but the total enrollment in the colleges has advanced sharply. Have we kept up with the increase in general enrollment? The only way to determine this was to calculate the percentage of the total student enrollment in elective religious courses. Is a larger percentage of students freely choosing religion as a subject of college study? So my report to you will be largely in percentages of the total enrollment.

It is necessary to make one further observation, the percentages shown here are probably considerably greater than the number of different persons actually taking courses in religion, for the total enrollment of the college usually means the total number of different students who were enrolled during the college year. The enrollment in religion courses represents the sum of those enrolled

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in the fall semester and in the spring, and I imagine in some cases the sum of three quarters registration. Obviously many of the students are thus counted twice, or indeed, might, if taking two courses at the same time, be counted as many as four or even six times. It will not do, however, to divide the enrollment by two to get the exact number enrolled, for in many schools the quarter or semester courses are complete units and there is little if any carry over. For our purposes this does not matter, since what we are looking for is any observable trend. Does the percentage, however calculated, vary from year to year, that is all we ask, for the same basis is used throughout.

Of the twenty-two schools going back as far as 1920, twelve had a larger percentage enrollment in 1925 than in 1920, eight had a smaller percentage and two were exactly the same. Of the four independent schools reporting for that period three had increased, one decreased. Of the church schools eight had increased, seven decreased and one was the same. On the whole there was a slight upward trend in the first half of the decade. But the next five years tells a different story. Only 12 schools increased their percentage in 1930 over 1925; while 22 schools report a falling off, some rather disastrous. For example a New England womans college, Mt. Holyoke, fell from 19.3 to 10.6, almost 50%, another, Vassar, from 25.3 to 20, more than 20%; a mid-western coeducational school, Washburn, from 14.9% to 3.0%; a middle west, denominational school from 37 to 19, almost 50%; another, Knox, from 16% to 9%; another, North Central, from 49.7 to 27.3, another Simpson, from 40% to 16%. My own school, Northwestern, from 16.3% to 8%.

This bears out my earlier study. Comparing 1920 and 1930, it appears that at the end of the decade eleven were at a lower level than at the beginning, though twelve had been larger in 1925 than in 1920. This study does not show it, but my earlier one does show that the break came in most schools in 1927 or 1928, and the decline evidently continued well into the next decade. However, there was an upward turn evident by 1935 as our figures show. Among the Independent group seven reported a smaller percentage in 1935 than in 1930; and only four larger. In the State group six had increased and but two decreased. Among the Church controlled col-

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leges twenty-three had registered a gain, and only seventeen a loss; but of the schools, mostly church controlled, which gave only the total enrollment, including both required and elective, six had lost, and but two had gained. In all out of the 67 institutions reporting for those years thirty-five had increased, and 32 decreased. A slight gain the country over had been made. Some were still losing rather heavily. A new England men's school, Amherst, dropped from 18.7 to 8.2%; another, Brown, from 14.2 to 7%. These had gained in the previous five years from 6.7 to 18.7% and from 4.7 to 14.2 respectively, and experienced their loss later than the others. In general neither the gains nor losses were very great. An Eastern church college decreases from 4.9 to 3.17%, another, Baker, increases from 1.8 to 2%, while still another southern church school, Baylor, decreases from 22.6 to 22.4%, while still another goes from 13.5 to 14.8. A few showed more marked increases or decreases. My own school went down from 8% to 4.8%; another church school, Otterbein, went up from 6.7 to 12.1%.

But although some gains had been registered, a comparison of 1935 with 1925 enrollment revealed that of the 38 schools furnishing data, twenty-three had a smaller percentage enrolled in elective courses in 1935 than in 1925, while only 15 had made a gain.

A comparison of 1940 with 1935 shows 39 schools with a higher percentage of enrollment and but 32 with a lower. Nine Independent schools had increased, four lost, ten state schools had forged ahead, two dropped back, while of the church colleges seventeen gained but nineteen lost. Of the church colleges including both required and elective enrollment five registered a gain, seven a loss. Here again, although there were some sharp increases or losses, probably due to the local situation, the change in most cases was not striking, 3%, 4%, 5%, an occasional 10 or 11% and once as high as 18% difference. Only 29 schools showed a higher percentage in 1940 than a decade earlier, 1930, and 30 showed a decline.

A comparison of 1945 with 1940 shows a more marked change. Here with 79 schools reporting, 50 had made a percentage gain, while but 29 had declined. The gain was evident in all the different categories of schools. Ten of the independent group gained, four lost; 6 of the State gained, 3 lost; the church related reporting

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electives separately revealed a gain in 24 and a loss in 17, while those reporting elective and required enrollment together showed ten to have gained and 4 have lost.

By 1940 the war situation had begun to affect the colleges, though not heavily as yet. College enrollments began to fall off, and military units began to appear. Seldom were the military trainees given a chance to elect courses in religion (at least that was the experience reported to me by several colleagues in other schools. I assume that was rather generally the case.) In some cases respondents have definitely given the V12 enrollment in addition to the civilian group. Percentages have in such cases been based upon non-military enrollment. But others may have included the military without noting it. Not alone the calling up of students affected the situation; but also a number of faculty men were called to the service. Even so there was some advance over the whole period. By 1945 the normal had not yet been restored, indeed it is not yet so, but G.I.'s were coming back in considerable numbers and total college enrollments were soaring. A report of 1946 would have revealed probably more marked changes.

It will be worth while noting the year by year record of these war and post-war years. This can be seen in the following table.

	<i>Ind.</i>	<i>State</i>	<i>Church</i>	<i>Colleges</i>	<i>Total</i>
			<i>Elective</i>	<i>Required & Elective</i>	
Increase 41 over 40	9	5	21	8	43
Decrease	6	5	21	5	37
Increase 42 over 41	9	3	12	4	29
Decrease	6	6	28	11	51
Same		2			2
Increase 43 over 42	4	6	26	6	42
Decrease	9	5	15	9	38
Same	1				1
Increase 44 over 43	9	6	25	11	51
Decrease	3	3	18	5	29
Increase 45 over 44	6	5	25	9	45
Decrease	4	3	18	7	32
Same	1				1

Here it will be seen there was an increase in a substantial majority of the schools except in 1942 when the first heavy impact of war struck the colleges. The gain has been constant ever since, though more notable in 1944 over 1943, than any other year. A few

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reported for 1946 and it appears likely from these scattered instances that there has been an even more marked advance since 1945.

It may very well be true as my respondent from Yale University wrote, that figures from other schools as from his own hardly represent a trend. Everything has been so abnormal, during these years. Yet from the writer's observation of what has taken place in these years in his own school, he is inclined to consider it rather significant that there has been an increase in religion enrollment in so many places. The end of the war or even before, with returning veterans, has seen a marked tendency toward the courses that are likely to yield practical results in a vocational direction. Men, and not a few women also, have lost from two to four years out of their normal educational period and are anxious to get their training over and into an active career. The emphasis is heavily in the direction of the scientific field, or on the professional courses. That so considerable a number have elected religion courses in such a time is most gratifying.

Some of the percentage gains in these years have been notable as for example Montana State University from 2.6 in 1944 to 8.3 in 1945, but the revamping of the whole plan of religion courses accounts for that. One Eastern men's school, Brothers College, jumped from 35.1 to 62.6, with no explanation offered, likewise an Iowa church school went from 24.1 to 35.4; another, Laurence, from 26.6 to 35.1; and a far western school, Whitman, advanced from 3.9 to 10.4%; an eastern school went from 11.4 to 17.3. However, the percentage change either of increase or decrease was usually not large.

Looking back over the period, two schools, Dennison and J. B. Stetson, are seen to have made a steady advance from 40-45, with the following percentage respectively, 18.7, 22.1, 22.3, 26, 30.3, 35.6, and 10.9, 13.9, 22.3, 27.3, and 49.3. In the latter one course is required and only the total religion enrollment was given. Two women's Eastern colleges, Bryn Mawr and Sweet Briar, increased steadily during the period 41-45, with the following percentages, 2.98, 4, 4.56; 5.51, 6.8; and 30, 31.6, 46.5, 46.7, and 59.3. In neither is there any religion requirement. Nine colleges advanced consistently during the 42-45 period, fourteen during 43-45, and, as we have seen, forty-five colleges advanced in 1945 over their

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1944 enrollment, that is over 58% of those reporting for those two years made an advance. Some of these gains were notable, thus two, Wells and Whitman, gained 166% in one year; another, Wheaton, Mass., 100%; another Carleton, 87%; still another, Brothers, 78%; one more, Syracuse, 51%, and several as much as 20 to 30%. But it will be well to recall that in comparison with 1945 only 50 schools, or 63% had attained the percentage of enrollment they had in 1940.

So much for the over-all picture. Now for some of the interesting incidental information that came out of the questionnaire. First concerning the trends in enrollment of the non-Biblical religion courses. What of the enrollment in Religious Education? It is interesting to note that only 25 out of the total number, or only slightly more than one-fourth have at any time, as reported, offered courses in the field. The number so doing has steadily increased except for one year. This I confess was a surprise. I had thought that there had been a recession in interest in it in more recent years. The number of schools reporting courses beginning in 1920 was as follows 5, 9, 14, 14, 15, 15, 14, 18, 18, 20. The enrollment as given for each year was as follows: 364, 876, 962, 1022, 1277, 937, 822, 898, 733, and 1136. However, one single school accounts for a disproportionate share of these figures. Brigham Young University, a Mormon school which requires courses in the field reported as follows: 200, 400, 500, 500, 400, 200, 400, 200 and 600. These are, as you note, round numbers and represent therefore probably an estimate rather than an actual count. A clearer view of the nationwide status of Religious Education courses will be seen if Brigham Young be omitted from the report. The enrollment by years is thus seen to be 164, 476, 462, 522, 777, 537, 622, 598, 533, 536. This does not show any relation to total enrollments in the schools.

It appears, however, that in absolute enrollment figures the peak was reached in the year 1940, and there has been a slight recession since then.

Next consider History of Religion or Comparative Religions, that is courses having to do with the Religion of the World. As reported the number of schools offering such courses were from 1920-45 as follows: 5, 13, 17, 29, 33, 46, 39, 43, 40, 41, the peak year being 1941. The total number of schools reporting was 56. I suspect that more courses may have been given in the 20-30 decade,

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but that enrollment figures were not available hence the courses were not reported. But that is only a guess. The enrollment given by years was as follows: 886, 1235, 1459, 1572, 1770, 2815, 2507, 1979, 2140 and 2551. But again Brigham Young accounts for a disproportionate share of the enrollment as given, since they report successively, 800, 600, 700, 900, 700, 1600, 1500, 10000, 1100 and 1300. Subtracting these we have for the remaining 55 colleges the following figures: 86, 635, 816, 672, 1070, 1215, 1030, 979, 1040, and 1251. The year 1945 registers the peak enrollment of 1251; though there had been a fairly steady increase up until 1941, then a slight recession to 1943 when the figure began again to rise. Here again the relation to the total enrollment is not indicated.

Philosophy and Psychology of Religion are often combined in a course, but wherever possible the separate figures are given. The following table will indicate the number of schools reporting each of the enrollments.

	Philosophy and Psychology of Religion									
	1920	'25	'30	'35	'40	'41	'42	'43	'44	'45
<i>Psych. of Rel.</i>										
Enrollment	757	656	1199	1520	2116	2048	2231	1634	1690	1970
Schools reporting	2	4	5	6	9	10	7	6	7	5
Enrollment	25	41	68	93	178	167	104	85	102	62
<i>Psych. of Rel.</i>										
Schools reporting	1	8	10	11	11	11	13	13	11	11
Enrollment	18	115	190	209	251	253	257	197	156	264
<i>Phil & Psych. of Rel.</i>										
Schools reporting	3	9	12	17	23	20	22	21	21	25
Enrollment	714	500	941	1218	1707	1628	1870	1352	1432	1640
<i>Total all Psych. and Phil.</i>										
Schools	8	21	27	34	43	41	44	43	39	41
Enrollment	757	656	1199	1520	2116	2048	2231	1634	1690	1970

Here again Brigham Young distorts the picture on a national scale. Their enrollment in the combined courses is: 600, 300, 600, 800, 1000, 900, 1200, 800, 1000, 1000. Subtracting this from the total the result is for the other 47 schools: 157, 336, 599, 720, 1116, 1148, 1031, 834, 690, 970.

There is a steady increase in the number of schools reporting Psychology of Religion separately up to 1941, then a recession from which recovery has not been made. Enrollment in it reached its peak in 1940.

Philosophy of Religion, separately reported, increased or at least reported no decrease in the number of schools reporting until

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1943, with the enrollment peak in 1945, though 1943 and 1944 had shown a substantial decrease over the 1942 previous peak.

Philosophy and Psychology, undifferentiated, were given in more schools in 1925 than in any previous year, though the peak enrollment had come in 1942. The combination of all the courses showed a steady growth up to 1940 and has fluctuated since the peak number recorded in 1942, which also saw the highest enrollment. Excluding Brigham Young University the peak of enrollment was reached in 1941, a steady increase each five year period until that time. There were some 178 fewer in such courses in 1945 than in 1941. Again these figures are not related to college enrollment.

Turning to the elective enrollment in Bible courses, some interesting facts appear. In all, 70 schools reported elective courses. In some cases Bible was in a group from which a certain number of hours were required, but not specifically in Bible. The number of schools reporting for each year were 17, 33, 47, 59, 63, 63, 64, 65, 62, 60, a steady rise to 1943 when 65 so reported, but a slight recession since. The enrollment figures for the years was 1784, 4078, 4517, 5161, 7446, 7795, 6642, 6652, 6602 and 7480. Here then was a gratifying, steady increase to 1941, then a recession, but a substantial increase in 1945. This will I believe be surpassed in the years following, if my own experience is any criterion, and a few scattered reports lead me to believe that it may be.

Then it seemed to me it might be of interest to see what happened in the case of Bible required as Bible. Here 38 schools reported. In a good many schools Bible may be taken as satisfying a general religion requirement. But these schools specifically require Bible. The total enrollment as reported by these schools was successively 1902, 3872, 5139, 5314, 8653, 8409, 7265, 6609, 6485, and 7472. A steady growth appears up until 1940 when a substantial drop occurs, through 1944, when a substantial upswing appears.

This I did relate to the total college enrollment of the 38 colleges with the following result. The percentages beginning in 1920 were as follows: 18.94, 25.1, 30.8, 32.8, 36., 34.6, 30.8, 31.3, 33.3, and 32.9. There was a steady advance until 1940 when a drop occurred. However, with 1943 an increase again occurs, continues

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in 1944, but falls slightly in 1945. Again Brigham Young University distorts the picture. Removing their enormous enrollment the figures are: 1602, 3472, 3539, 4514, 7653, 7209, 6265, 6109, 5985 and 6672. The percentages then become: 17.1, 24.5, 29.4, 28.2, 36.0, 32.4, 29.2, 31.4, 32.6, 33.0.

One final tabulation was made in order to see what proportion of the total in the various schools were enrolled in Bible as over against all the other courses combined. Would there be any evident trend in this respect? Here the percentage was computed for only a few sample colleges where a substantial number were reported in both the Biblical and non-Biblical fields. First one or two examples of what happened when the Bible requirement was removed, but a general religion requirement remained which could, however, be satisfied with Bible. One church school required Bible through 1930. The Bible enrollment was in 1920 and following 298, 312, 187. The non-Biblical was in 1925 and following 30, 15, and 24, but in 1935 and afterward the non-Biblical was 154, 176, 254, 220, 174, 167 and 190 while the Biblical was 4, 4, 4, 5. It should be said that some Bible was included in the major general course, but was not listed as such. In a typical small mid-western school, Baker, the percentage of the total religion enrollment taking Bible was 93.2, 86.1, 90, 81.9, 63.6, 48.6, 73.5, 70.6, and 73.9, and 73.9, a very definite lessening of the percentage in Bible. A similar school, Cornell University, ran 37.8, 24.3, 22.2, 26.2, 30.3, 30.3, 34.3, 21.4, 34.0, and 40.8. Here the Biblical percentage has grown.

In a mid-western state institution, Ohio University, the record runs thus beginning in 1930: 39, 28.4, 28, 25.6, 26.7, 35.2, 11.9. A southern state university, Texas, is 100% Bible. It has an amazing enrollment. Beginning in 1925 it is: 676, 300, 659, 1069, 1029, 880, 1251, 1467, 1319. In percentage of total college enrollment this runs 20.3, 8.2, 12.8, 17, 18, 16.7, 25.3, 25.9, and 23.9, a proportion exceeded by comparatively few church colleges where the courses are elective. Another middle west church school, Lawrence, beginning 1930 reports the following percentages in Bible: 64.9, 53.2, 39.3, 9.0, 22.1, 26.8, 15.4, and 3.2. An Indiana denominational school beginning 1925 reveals the following: 79.3, 72.9, 85.7, 74.3, 77.1, 83.8, 83.1, 84.8, 92.3. Bible is part of a group requirement

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there. The highest percentages was in 1945, though the percentage has always been high. There seems to be no dominant trend.

So we come to the end of our study. The conclusion is clearly that there is no marked trend, but a slight one in the direction of an increased total enrollment in religion.

* * * * *

EPISTLE TO THE ROMANS

Chrysostom had it read to him once a week.

Melanchton copied it twice with his own hand, in order to become better acquainted with it.

Luther called it the chief book of the New Testament, and the perfect Gospel.

Coleridge regarded it as the profoundest book in existence.

Sir William Ramsay referred to it as the philosophy of history.

Godet spoke of it as the cathedral of Christian faith.

* * * * *

DECEMBER 25

Is December 25 the actual birthday of Jesus? Dr. Alfred Edersheim, the great Jewish-Christian historian says: There is no adequate reason for questioning the historical accuracy of this date. The objections generally made rest on grounds which seem to me historically untenable.

Life and Times of Jesus, the Messiah, Vol. I

It's Not a Cold War on the Campus

By CLIFFORD ZIRKEL

*Director, the Wesley Foundation, Louisiana State University,
Baton Rouge, La.*

A "COLD war on the campus," is a contradiction in terms, for by its very nature, the war of ideas on the campus implies a high degree of verbal blasting and shooting. In this day, however, the war is not so "hot" as it might be, because a heavy loss of troops has been realized by all contending forces. These warriors have succumbed to the poison gas of futility that hovers over all campuses. Only a minority of the concerned are left to fight for cherished ideals.

As I observe the campus, it seems to me that there are at least four theaters of operations where the shooting is loudest and most deadly. The first of these theaters, we might call, "Operation Unbelief." One of the most familiar remarks heard by religious counselors is, "I just don't know what I believe." After the jolts of the first year, some students may be guided into some positive faith or belief by pastor, directors and teachers, but there are formidable obstacles in that developmental process.

In almost every thoughtful student; there is an infatuation with science, a corresponding failure to realize the limitations of science, and a failure to recognize that science and the application of the scientific method presuppose a considerable exercise of faith. The atheistic professor is almost obsolete. He has been replaced, however, by the agnostic professor who affirms his faith in the saving power of the Christian ethic, but casually dismisses as non-essential, the theology of Christianity.

From the Christian viewpoint, he is both enemy and missionary. He is an enemy soldier, because he demolishes cherished concepts of Christian students, leading them to an indifference toward God. He is at the same time, a missionary, because by

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IT'S NOT A COLD WAR ON THE CAMPUS

his emphasis on the Christian ethic, he leads those who completely renounce Christianity back into a friendly tolerance, if not appreciation, of Jesus and His ethical teachings.

In "Operation Unbelief," the battle is between the minority who affirm the Christian idea, and the greater number who ignore it, reject it, or give it only qualified affirmation.

Operation Illiteracy," somewhat like the battle area already described, involves the Christian on two fronts. On one front, he wars with the non-believer, in which the latter usually is victor. Such a battle almost always reveals the believer's inept logic and his ignorance of basic Christian tenets. Fuzzy ambiguities comprise his answer to "Why are you a Christian?" Not frequently his skeptic or atheistic opponents best him when it comes to quoting from the Bible.

On the second front, the Christian deals with other believers who belong to different faiths or denominations. As far as the Methodist students are concerned, they are almost helpless in setting forth or defending beliefs of their Church. The illiteracy of our students with regard to the Bible, and Christian concepts is appalling to say nothing of their ignorance of the history, beliefs and policy of The Methodist Church. Students of certain other persuasions obtain easy victory over Methodists in the war of ideas.

The third theater, "Operation Reform," includes the battles that are being fought over the "hot" social questions of our time. What concerns us here are not the pros and cons of the arguments, but rather the fact that a great many students are finding an outlet for their social concern *not* in Christian groups, but in clubs and committees active in such areas as "World Government," and "Race Relations."

Conversation with many of these students reveals that their failure to work through a liberal student religious group is due to a negative stereotyped concept of the church, acquired in their home communities. There they found religion too often presented as a dogmatic fundamentalism or authoritarianism with no relevance to social problems save those of dancing, drinking and gambling. Thus, they have been prejudiced against any future association with organized religion.

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I believe that many student groups in *all* sections of the nation are helping to destroy that prejudice and that by their progressive and prophetic concern about the burning questions of the day, they are gradually winning into their fellowship and leading into a sound religious experience, those "radicals and reformers" whose social passion is an asset to any religious group.

The crucial question is, will these and like-minded students upon graduation, go into a community where they will find a sympathetic congregation and pastor who will welcome their intelligent social concern? If they do not find such a reception, we can be sure that they will take their place in the mass of the unchurched.

Finally, there is a battleground known as "Operation Behavior" where there is much discussion of matters pertaining to behavior on the campus. An unbelievable number of interests and organizations compete for the student's time, so many, in fact, that "What organizations shall I join?" is tantamount in many cases to "What shall I choose for my major field?"

The most intensive amount of debate is in the war about sexual behavior and certain surveys in this area have been startling in their conclusions.

Recently, in a discussion in a men's dormitory, one boy explained that the reason most students don't go to church is that "when they are in church, they feel guilty about what they did the night before." When I questioned the validity of the statement, the dozen other boys in the room supported their colleague's assertion.

It is a commonplace on most campuses to hear, "two weeks in the freshman dormitory and you know the facts of life." The disturbing factor here is not only that the "facts are distorted and inaccurate, but that most boys and girls come to college uninformed and unprepared to make normal and wholesome social adjustments.

Since the campus is one of the greatest sources for future leadership for community and church, it is necessary that the Church do all it can to exploit this source. In the shooting war that is *always* being waged on every campus, the Church must continue to advance.

IT'S NOT A COLD WAR ON THE CAMPUS

The Church, especially at the local level, should take a more courageous and prophetic leadership in dealing intelligently with social questions, if it is to win, (and in many cases to regain) the respect of a vast number of its students.

The Church should develop some kind of pre-campus training program that will prepare the prospective freshman for the adjustments he must make. In such a program, frank consideration should be given to such matters as the Virgin Birth, the miracles, and the Genesis stories, without any hedging. The opposition on the campus does not hedge, but takes great delight, and goes out of its way, to make charges and raise questions that overwhelm large numbers of Christian students. Very helpful in meeting this need would be a study of the history, beliefs and polity of one's Church, plus a straightforward consideration of conduct on the campus, including study techniques, what organizations to join, and how best to achieve social adjustment.

"Cold wars," internationally speaking, may be out-of-date when this article is published, but "hot" wars on the modern campus will be recurring with the same regularity as the arrival of each freshman class. The expansion and effectiveness of the Church's program for the campus will be highly instrumental in determining whether the perennial new student graduates four years later as a "war casualty" or as an effective soldier for Christ and His concerns.

* * * * *

TASTE GOOD?

The printer's proof of a bulletin of a well-known church in California read: "The ushers will kindly not eat anyone during the prayer, Scripture reading, or special music."

Who Should Go to College?

By JOHN DALE RUSSELL

Director, Division of Higher Education, U. S. Office of Education

COLLEGE attendance in the United States is rapidly becoming democratized. It is no longer the privilege of the few. The number of students attending colleges and universities in 1947-48 was larger than the total attending public highschools in this country in 1920.

This spectacular expansion has raised a question about the desirability of offering college opportunities to so many young people.

The question as to who should go to college involves a definition of "college." Even among respected academic institutions there is wide variation in the programs carried on under the name of "college." Instruction is offered today in a variety of subjects unheard of a century or two ago.

Outside the group of recognized institutions of higher education are all sorts of enterprises which call themselves "colleges"—barber colleges, colleges of mortuary science, colleges for instruction in dancing, and a host of others.

The present discussion adopts a reasonably broad interpretation of a "college," to include all kinds of formally organized instruction suitable for people with intellectual maturity equivalent at least to the level usually attained by the completion of 12 years of schooling.

Two somewhat different answers are currently given to the question, "Who should go to college?"

One answer: In a democratic society all who wish to continue their education and who have the ability to pursue college-level studies should be provided opportunity.

The other answer: Only as many should be educated as are necessary to supply the demand in occupations requiring college-level preparation.

Courtesy of the NEA Journal, official Journal of the National Education Association, Washington, D. C.

WHO SHOULD GO TO COLLEGE?

The necessity for educating all youth to the highest levels they are capable of reaching and eager to attain is frequently justified. This line of argument holds that education in a democracy is a right to which each person is entitled. Proper education of the individual is necessary for his effective development, in order that he may compete on equal terms with others of similar talents and enjoy fully the privileges of living in a democracy.

From this point of view the duty of society is to provide every young person opportunity to continue his education to the highest level he is capable of attaining.

A second line of argument supporting a broad opportunity for education holds that this is one of the greatest factors in national welfare and security.

An enlightened citizenry is essential to the success of the democratic form of government. The extent of our material wealth and the wide availability of the comforts of life depend closely on the number of welleducated persons who are equipped to operate the machinery of economic production.

The relations of a person within his family, community, state, nation, and the world can be maintained on a satisfactory basis today only by appropriate and extensive education.

The surest protection against radical and revolutionary change lies in the education of all our citizens. At the same time, the greatest assurance of orderly, evolutionary progress toward a better society rests on a wide distribution of education.

The argument on the basis of the welfare of the social order would lay a responsibility on society for educating *all* to the limits of their capability, without much regard for the individual's willingness to sacrifice to obtain the education. Completion of his education becomes as much a duty of the citizen as bearing arms in time of war.

Perhaps education at the higher levels cannot be forced on an individual in the same manner as military service.

It is however, at least the duty of society to see that its capable young people are counseled suitably and its educational program organized attractively at the higher levels, so as to induce the largest possible number to complete all the education they are capable of attaining.

CHRISTIAN EDUCATION

But there is the other answer to "Who should go to college?" which would limit that opportunity in terms of the jobs available to people with college preparation.

Some observers have been fearful that an overextension of educational opportunities would produce more doctors, lawyers, ministers, school teachers, engineers, and other professionally prepared persons than can find employment.

If such a situation should arise, the widespread dissatisfaction and sense of personal frustration among the more highly educated groups might be a source of grave social unrest.

Fortunately the recent report of the President's Commission on Higher Education has given a clear answer to the question of possible overproduction of college-trained persons.

In the first place, much of the extended education should be of a general sort, not occupational, but for citizenship and cultural purposes. This kind of education can never be over-produced in a democratic society.

In the second place, demand for persons in occupations requiring college preparation seems to be increasing as rapidly as enrollments.

In the past there have been periods when certain fields were oversupplied with professional workers. For example, in the 1930s there were more certificated teachers than jobs. But actually there never was an oversupply of fully qualified teachers. The apparent oversupply was caused by the numbers with substandard preparation who had been admitted to the profession.

After careful examination of the situation in a considerable number of professions, the President's Commission concludes that there is little likelihood of producing too many college-trained people, provided adequate counsel is furnished.

The two answers to the question, "Who should go to college?" may thus be reconciled: *All who have the ability and incentive should go to college, but they should be given guidance so that they may distribute themselves suitably among various lines of occupational preparation.*

What is meant by "ability" to pursue college-level studies? Admittedly there are no fixed rules or objective measures by which

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one can unerringly distinguish in advance those young men and women capable of succeeding in college.

Indeed, certain time-honored requirements for admission have been shown by careful investigations not to be valid criteria. For example, no one subject of highschool study, such as Latin, seems to have any particular merit as preparation for college, when other factors affecting the success of the student, such as his intelligence, are taken into account.

General intellectual ability, as measured by a psychological test, affords a fairly good index of college ability, especially when used in combination with average grades in highschool or rank in highschool class. The best possible combination of such objective measures, however, yields a prediction of success in college that is only about 50% better than a guess.

Personal motivation represents perhaps the largest area of unmeasured traits that need to be taken into account in advising students about attending college.

Who should be responsible for determining whether or not a given individual should be admitted to college?

Traditionally the colleges have assumed the right to select their own entering students. At every other stage in the educational system, however, teachers in the unit the pupil is completing customarily determine whether he is ready for the next rung of the educational ladder.

Chief exception to the rule that the college selects its own students is found in publicly controlled institutions of higher education, which now in many states admit any graduate of an accredited high school.

Most institutions also have a policy of admitting mature persons, often defined as those over 21 years of age, as special students without regard to the specified entrance requirements.

These policies seem to be based on two ideas: [1] The high-school staff that has taught the student for four years knows more about his ability than the college can discover through entrance requirements and tests. [2] Motivation is so important a factor in academic success that every person who really wants to go to college should have the opportunity to try it. These assumptions seem sound, provided effective counsel and guidance are furnished.

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How many young people have the ability to pursue college-level study? The report of the President's Commission on Higher Education presents evidence that approximately half the young people of the country have ability that warrants education through the fourteenth grade, and approximately one-third are capable of completing four years of study beyond the highschool.

These estimates refer to the present patterns of collegiate study and do not allow for expansions that may occur through the introduction of new forms or fields of instruction, serving types of talent not now cultivated in college curriculums.

The present system of higher education in the United States, even with the recent expansions in enrolment, falls far short of the goal of providing every citizen all the education he is capable of attaining.

Among significant barriers now blocking achievement of this goal are: [1] Cost of going to college; [2] shortage of facilities, both physical plant and teaching staff; [3] concentration of institutions in relatively few centers in each state; [4] unattractiveness of much of the instruction offered in colleges and universities and their frequent failure to offer programs that meet modern needs; [5] inadequacy of counseling and guidance services at all levels of the school system.

These barriers must be overcome before it can be said that all who should go to college are able to avail themselves of that opportunity.

* * * * *

WOMEN MINISTERS BANDED TOGETHER

Although just a dozen major denominations ordain women thus far, there is an American Association of Women Ministers, whose secretary is now Rev. Janet Rugg, 1428 North New Jersey St., Indianapolis 2. It publishes a bi-monthly magazine, *The Woman's Pulpit*.

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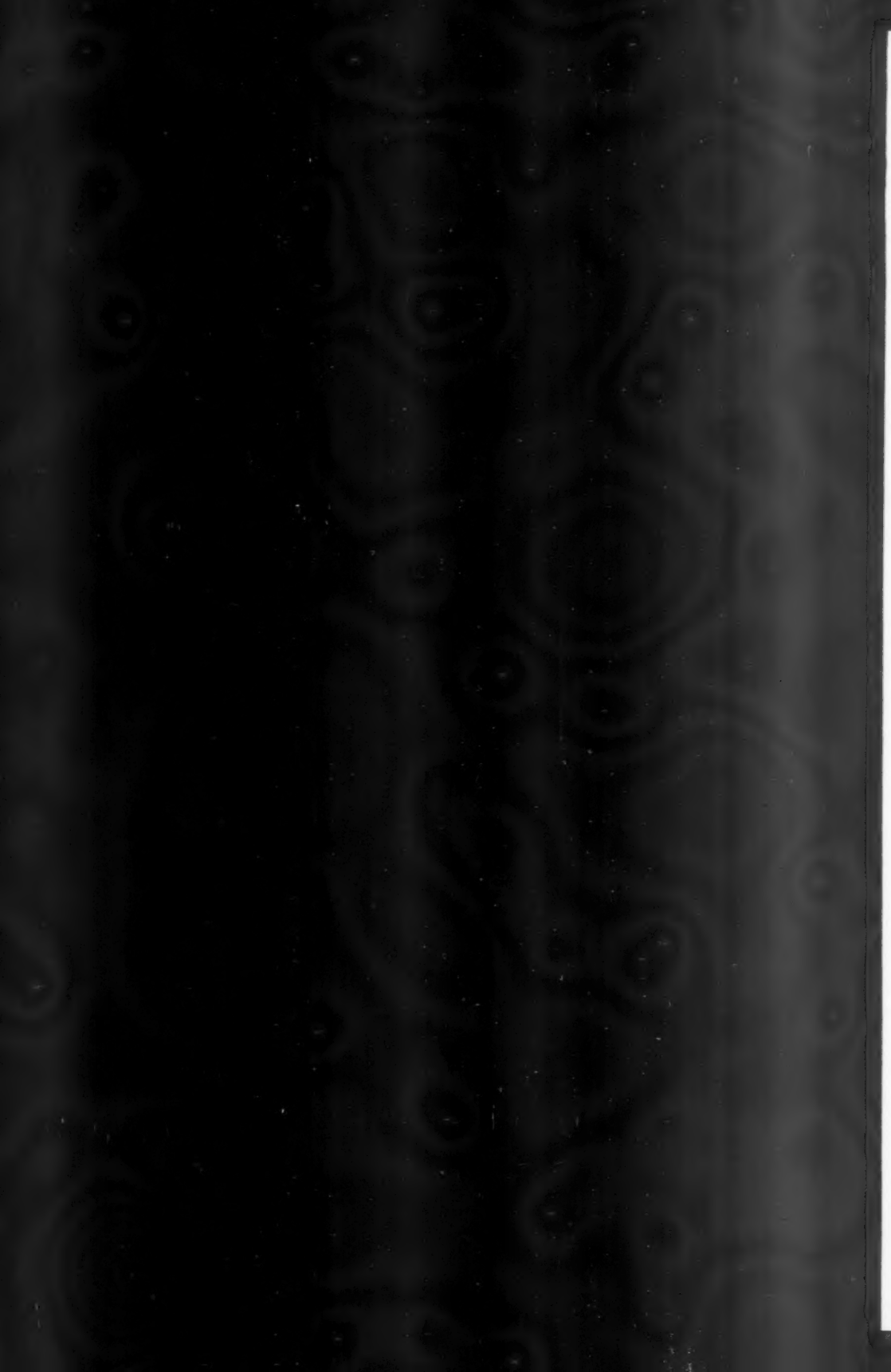
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